#### PORTRAITVRE OF THE IMAGE OF GOD IN MAN.

In his three estates, of Restauration.
Glorification.

Digested into two parts.

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All set downe by way of collation, and cleered by fundry distinctions, both out of the Schoolemen, and moderne Writers.

The fecond Edition corrected and enlarged.

By Iohn Weemfe, of Latbocker in Scotland, Preacher of Christs Gospell.

LONDON,

Printed by T.C. for John Bellamie, and are to be fold at his shop at the signe of the three Golden Lyons in Cornebill, neere the Royall Exchange, 1632.

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March Committee		2014		



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# OBSERVATIONS, NATURALL AND MORALL.

With a short Treatise of the Numbers, Weights, and Measures, used by the Hebrews; with the valuation of them according to the Measures of the Greeks and Romans.

For the clearing of fundry places of Scripture in which these weights and measures are set downe by way of Allusion.

By John Weemfe of Lathocker in Scotland, Preacher of Christs Gospell.



Printed at London by T. Cotes, for Iohn Bellamie, and areto be fold by Benjamine Allen in Popes head Alley, 1 6 3 3.

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Recensui hune Trattatum, cui titului est, Observations Morall, & Naturall; qui quidem liber continet 76. solia, in quibus nihil reperio bonis moribus, aut saua doctrina contrarium, quò minus cum utilitate imprimatur, modò intra septem menses proxime sequentes topu mandetur.

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Ex adibus Londinen fibus Iun. 13. 1632.

Guilielmus Bray
Episcopo Londinensi
a Sacris.

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## THE RIGHT WOR-

THY, S. DAVID FOUVLES

Knight and Baronet, one of his maiesties Councell cstablished in the North.



Here were two pillars before Salomons Temple, (right worthy Sir) Jachin, that is, God will establish, and Bohaz, that is, strength. These two pillars were set up, to uphold the portch of

hath

the Temple. So there are two pillars, which uphold the Church, and this world, Religion, and Justice: true Religion upholds the Church, and Justice the Common-wealth.

Of these two, religion stands upon the right hand to uphold, (as Iachin did.) and Justice upon the left hand (as Bohaz did.) Religion

1 King 7.21. 2 Chron.3.17. Num.z.

2 Pet.3.10

Pre.16.12.

hath the first place, and therefore the lewes say well, that it is for Jerusalems cause the worldstands; that is, the Church. All the tents were pitched about the Tabernacle; to teach us, that the world is but an Inne for the Church to lodge in for a while; and if the Saints were once gathered out of the world, the foure corners of the earth would soone clap together, and the heavens should goe away with a noyse.

The pillar which upholds the world upon the left hand is Justice; it upholds the earth, and the Kings throne It is faid Habak. 1.4. Jam defluit Lex; the Law failes; This is a speech borrowed from the pulse of a man; for as we difcerne the estate of a man by his pulse; if it stirrenot stall, then we know he is dead; if it stirre violently, then we take him to be in a Fever; if it keepe an equall stroake, then wee know he is found and whole. The pulse of the Common - wealth is Juftice. If Iustice be violentand turned into wormewood, then the Common-wealth is in a bad estate; if it stirre not at all, then the Common-wealth is dead, and if it have an equall stroke, then it is found and whole.

Now Sir, these two pillars, Religion and In-

#### The Epiftle De dicatory.

fice, have beene your maine study how to uphold them in your place, and that these two, might kiffe one another, as the Pfalmift speakes; For piety, your care hath beene still, that thefe Foxes which spoyle the Vines, should be catcht, (that is, these Locusts and Seminaryes, which come out of the bottomleffe pit; and goe about secretly to devoure Widowes houses, and subvert these tenderyong Vines, and weake ones, under the colour of long prayers, ) your whole labour is to discover them; and that these parts where ye live may be receptacles for the truth. Secondly Sir, what your care is for Iustice, that she may flourish, all the Country about you can witnesse, from the highest to the lowest. Iethro said to Moses. Why sit yee all the day long, from morning till night, judging the people? Your care(1 may (ay truely Sir) from morning till night, is to judge the people, and to give upright justice to his Majesties subjects.

There are foure Iudges most remarkeable in the Scripture, Moses for his mildenesse; Salomon for his wisedome, Job for his pity, and Samuel for his equity; with the mildenesse of Moses ye can moderate in discretion your censures; and with Salomon, wisely Iudge what belongeth to every one; ye are, as Iob speakes,

A 3

The

Pfal,85.10

Cant . 2.15.

2 Tim.3.61

Exod.18.141

Numb.712-7.

1 King.4.29. lob.29. 1 Sam,12.3.

#### The Epiftle Dedicatory.

10b.31.16.

I Sam.I 2.3.

Tere.35.19.

The blessing of him that is ready to perish; yes are an eye to the blind, and a foot to the lame ; yee fee none perish for want of cloathing, nor the poore without a covering: fothat the loynes of those that are warmed by you, bleffe you; and yet in all this ye may fay with Samuel, Whose Oxe have I taken? or whose Affe have I taken? or whom have I defrauded? Whom have I oppressed? or of whom have I received any bribe to blinde mine eyes therewith? fo that the people where you dwell, may bleffe God who hath seated you amongst them for their good. These my travels therefore Sir I offer to your Patrocinie, as to one most Worthy, and who hath greatest interest in them, if there were anything in them answerable to your goodnesse; for still (Sir) ye have beene my greatest incourager, to set me forward in my studies. Yee have ludgement to discerne, what is faid to the purposehere, and what seemes to besaid amisse, to construe it to the best sense; and to defend it against the criticke censures of some not so well affected. Now for all your care both for Religion and Justice, the God of Mercy meete you againe. Jonadab, for his obedience to his Father Rechab, had a promise made to him, that bee should not want a man to stand before the Lord for ever. So Sir, for your obedi-

# obedience and care, that yee have to doe service to your King and Country, I pray God that ye want not aman to stand before the Lord, to succeede you, and to continue your family to all posterity. Thus craving Gods blessing to be alwaies upon you, and your most Religious and Noble Lady and children, I bid you all farewell. IONN WEEMSE, Preacher of the Gospell.

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# An Advertisement to the Reader for the right using of School-Divinitie.



T is a question that hath beenemuch exagitated in the Schools, how farre Philosophy should have place in the Church of God and in Divinity. Some have gone so farre upon the one extremitie, that they have advanced her in the Church, above Divinity it selfe, and they have framed the whole platforme of their religion as Philosophy hath taught them; others

againe bending the sprig the other way, would altogether have Philosophy banished out of the Church. But we are here to follow a middle course, neyther to sectude her out of the Church, neyther to suffer her to advance her selfe above Divinity; she is but the handmaid to her mistresse Divinitie: therefore she must not take upon her to rule in the house, and to over-rule her mistresse, as Haga: would have usurped above Sata: if shee have any charge, it must be over these who are under her; she must then submit herselfe as a dutifull handmaid to her mistresse.

There is in a man fense, imagination, reason and faith: sense corrects imagination; as when the Disciples saw Christ they thought he had beene a spirit: but Christ corrects this wrong imagination by sense. Saying touch me, for a spirit hath not shesh and bones. When sense is deceived, reason corrects it; when

one puts a staffe in the mater, to his light the staffe seems to be broken; but yet reason corrects his sight, and teacheth him that the water cannot breake the staffe; so when a man is in a feaver, sweet things seeme bitter to his taste, yet this reason teacheth him that the fault is in his taste, and that the things are sweet in them-

felves.

When reason erres, shee cannot cure herselfe, but her mistris Divinity must come in and teach ber. Sara, when she was old the Lord promised that she should have a child, shee did laugh at it. her reason thought it impossible, that a woman stricken in yeares should have a child : but her mistresse faith corrected it, and she beleeved by faith, that which her reason could not take up. Thilosophy is but a hand-maid to Divinity, therefore shee must be sumerson and not a Banut, that is, shee must hold herselfe within her owne bounds and not transcend them. Necodemus reasoning against regeneration failed in this point when he reasoned thus: He that is borne againe must enter into his mothers wombe againe. But no man can enter into bis mothers wombe againe: This principle is wrong applyed by him in Divinity, for we are borne againe as Christ teacheth, Iohn 3, by the water and the Spirit, and not by entring into our mothers wombe againe. This vaine excesse of reason and fleshly wisedome, is that which the Apostle condemnes, 2' Cor. 10. fo 1 Cor. 3 . 19.

Againe, when by naturall reason & Philosophy, we take up a thing; and by faith we believe the selfe same thing, if reason claime the first place here then she is not a dutifull hand-maid.

There are some things in Divinitie which are mixtly divine; there are other things meerely divine: these things which are mixtly divine, in such reason may serve but onely in the second place; primo creduntur, & postea intelliguntur: as a man beleeves the immortalitie of the soule: then he begins to take up the same by reason; must reason here advance her selfe as farre as faith? or must reason come here before faith? God forbid: for that which I believe, I believe it, ex authoritate dicentis, relying I upon the truth of him that saith it, and all the evidence which get by reason in nothing to this certitude: if reason should goe before like an usher to make way to faith, we should never believe. The Schoolemen say well, Rationes præcedentes minuum tidem, sed rationes subsequentes augent sidem: Reasons going before faith weaken saith, but reasons comming after faith strengthenit:

reason makes not the matter more sure, ex parte veritatis dictantis, fed ex parte intellectus affentientis : in refeett of God the speaker, but in respect of the meaknesse of our understanding, for by this accesse of further knowledge it is more confirmed. A gardner when he is about to plant a tree, first he digs the earth and makes an empty roome in the bosome thereof for the planting of the tree : then after he takes the same earth (which if it had not beene digged up had stayed the planting of the tree) and casts it about the root of the tree againe, for the fastning of it: he takes also the stones which he had digged up with the earth, and kills the mole which would have beene hurtfull to the tree : fo, first the Lord empties our foules of all naturall reason; and this beavenly gardiner makes a roome, wherein he plants this supernatural grace of faith by his owne hand; but when he hath planted this heavenly plant faith in the foule, reason will serve for two uses; first for the confirmation and establishing of our faith new planted; another for killing of all contrary berefies besides which might hurt our faith: But in things which are meerely divine, & que cadent directe lub fide, and fall directly under faith, as the mystery of the Trinity and the incarnation; what can reason or Philosophy doe here; but admire these hid mysteries which shee can never reach unto? if reason the hand-maid have alwayes her eyes towards her mistris, then we may make good use of her in the Church.

The Vine-tree of it felfe bringeth forth the moft comfortable grape for our nourishment, and chearing of our bearts; but yet if we fet a Mandrake by it, and then drinke of that wine, that wine will make us sleepe the better. The knowledge of Divinity is the onely comfortable knowledge, but yet Philosophy as the Mandrake, being fet by it, may have the profitable use also. Schoole divinity bath most incroched upon the truth and obscured it; framing all religion according to the platforme of Philosophie. There was one Demonides a Schoolemaster in Athens having crooked feete, he had his shores made according to his feete: one Stole his shoes from him : but he wisht that the feete of those who had stolne his shooes, might become like unto the shooes This was afoolist wife to desire the straight foot, to be made conforme to the crocked space, whereas the spooe should be made conforme to the straight foot. What is Schoole divinitie, but a crooked shooe? therefore to conforme divinitie to it, were to conforme the straight (A2)

foot to the crooked shooe : Divinity must be the square to correct

that which is not fraight.

Although this schoole divinity hath beene mightily abused, yet the abuse takes not away the use. For the right using of the schoolemen we must remember, that there is a threefold judgement of ment, 1. the judgement of veritie, the second is the judgement of prudency, the third is the judgement of charity.

The judgment of verity is onely to be found in the Scriptures, and all other writings sould be tryed by them, as the canon and touch from e but the Church of Rome would have the Scriptures

to be tryed by the Fathers and Schoolemen.

Secondly, the judgment of prudency is requisite in reading of them; men should not dote upon them: for this is generally the fault of most of them, that yee shall finde little piety or matter of holine fe in all their writs. Bucer faid well, that there is more holine fe to be found in Seneca than in most of them; if men converse too much with them, they shall finde but little sanctification by them, but having their minds inlightened by the holy Scriptures, and their affections sanctified, they may make use of them. Some of them we may reade distinctly and judiciously; some of them we are to reade curfarily; and some of them we are but to looke upon here and there: some meats we cut first, then we chaw them, then we digest them; other meats we [wallow them; and other meats we taste onely of them. So we should use these Schoolmen: some of them we foodld reade distinctly: others of them we Should swallow, as it were and run over lightly: and others of them we should tast and looke but upon them here and there.

Againe, prudency should teach us, what we should observe as impercinent in them, and what to reject; their questions for the most part are idle and curious, as the most of their hypotheticall propositions, and the manner of their disputations; for often times they dispute ex alienis principils, out of the grounds of other sciences: they confound Divinity and Philosophy: and the Media which they use oftentimes are impertinent. They bring innumerable arguments and disputations oftentimes probable on both sides, and they trust too much to the testimonic of men; they goe very rassly many of them, and speake not soberly enough of the great mystery of the Trinity, and Incarnation; bringing in philosophical reasons: whereas these mysteries should rather bee adored than searched after: and herein Athanasius sayd well,

etiam

Etiam vera de Deo loqui est periculosum.

And last of all, they distinguish where the law distinguished hos. The third judgement is the judgement of charity; when wee reade them and sinde many grosse errours in them; we are not for that to reject them, for we shall sinde sometimes points notably well cleared in them. The semes have a proverbe, Comede dactylos, & projice for as duriciem; Eate the Date, and cast away the stone; so should we in reading of them; take that which is good, and cast away their errours. The Toade, although it be aloathsome creature, yet we will take a stone out of the head of it, and use it: the Muske-kat is an il-favoured creature, and yet we will take the muske of it to persume things with: the Raven was an uncleane creature under the Law, yet Elias was fed by it: so we may get many prositable helps by these Schoolemen, although they have great errours; but we must take beed, that we famingly statter them not.

The flatterers of Dionysius were so grosse, that they would licke up the spittle of Dionysius, protesting that it was sweeter than nectar; we must not so do at e upon them, at to licke up their excrements, but onely follow them in so farre as they follow (briss. We must not give to them glorious titles, for then as 100 saith, We must give titles to men, as Iacobus de Voragine, as though he had eaten up the whole Booke of God in reading it; and to Thomas Aquinas, they gave the name doctor Seraphicus & angelicus; to Scotus, doctor subtilis; to Durandus, doctor incifragabilis; to another, venerabilis incomptor; to another, doctor sundatissimus; to another, doctor illuminatus; to another, doctor

resolutus; and a thousand such.

Among the lewes, when the holy Ghost was not revealed unto them, then they tooke glorious titles upon them, as one was called DININ No. In lux mundi, R. Iude, his title was, Rabbonu WIPH doctor noster fanctus; Saddaas was called, INII i lustris; Abenezra was called, lapis auxilij; they were also called DINID aperts, the men that saw; for they reckoned the people but blinde, Rom. I. and leaders of the blinde; then they dissained the people, Ioh 7.49. this people who know not the Law: they called also the people populus terra. So when these glorious titles were given to the Schoolemen, then the holy Ghost withdrew his presence mightily from his Church.

We should in charity judge their errors, for they lived in the

houre of darkenesse, and few there were then to oppose against them, and what marvaile if they did oftentimes sumble: so that

this was but infirmitie in them, and not malice.

But if they could now behold from heaven the Church of Rome, (who brags that the succeeds to them) with her new plots, as her equivocations, mentall refervations, allowing the killing of Princes, absolving subjects from loyaltie towards their Prince; wives from their husbands, children from their parents; and giving to images not onely cultum respectivum, which the schoolemen granted to them; but also cultum conjunctum, or coadoration; would they not be assamed of these their children, and blush if they could behold them?

A Cardinall upon a time caused a Painter to paint the twelve Apostles; the Painter painted them looking somewhat reddish, the Cardinall asked the Painter whether the Apostles looked is when they were here alive? no sayd the Painter: why dost thou then so paint them said the Cardinall? the Painter replyed, They blush so now when they behold the corruptions of you who take upon you to be leaders of the Church. If the Schoolemen could behold the grosse and innumerable corruptions which are maintained now in the Church of Rome, which were not then, would they not blush and be assaud and disclaime them for their children?

When Moses mas upon the mount, he brought a patterne of the whole frame of the tabernacle from the Lord, and crested it according to the patterne received but the Church of Rome hath erested another patterne, framing religion by the mould of humane

reason.

If ye will take a view of severall points professed in Poperie, hee may easily perceive whence they have taken the patterne of them, not from Moses on the mount, but from scholastick speculations.

First, because the Mathematickes consider lines, sigures, circles, points, abstracted from bodies, therefore they gather, that ac-

cidents may be in the Sacrament without the subject.

Secondly, because moral Philosophie establishesh negither punishment nor reward, unlesse the free will of man goe before; hence they inferre, that there is free will in m.n.: againe, because moral Philosophy knoweth no vertues, but inherent habits and vertues; therefore it is that they set themselves so a gainst the imputed righteous nesses of Christ: the moral Philosopher cals vice a voluntary evil, therefore they inferre, that concupisfience

cupiscence is not finne, because it is not altogether voluntary.

Thirdly from the Politickes, in politie, the best sort of government is monarchicall, therefore the Popes government must be monarchicall. Againe, in Princes Courts, menuse mediators to goe to their Prince, therefore they conclude, that we must use the intercession of the Saints to God. In policie, no lawes are given, but which the subjects may sulfill, therefore man is able to fulfill the

law of God.

Fouthly, from the Phylickes; Phylicke teacheth us that the body turnes to corruption, & diffolyes; upon this they inferre, that man before him fall, his body (bould have dyed naturally, as it doth, if supernaturally ighteouf hes had not kept back corruptions to that they make God as well the author of death, as well as of nature; considering man here onely after the principles of nature, and not according to his first creation. Againe, Phylicke teacheth us, that the blood alwayes followeth the body, therefore they have taken away the cup from the people in the Sacrament, because (say they) if they get his slesh, they get his blood, per concornitantiam,

Fiftly, the Metaphyfickes teach us, that every positive thing is good, therefore they define original sinneto be a mere privation.

Sixtly, the Platonickes were mightily deluded by the apparition of spirits, hence they have borrowed their apparition of spirits. Seventhly, from the Poets sables they have taken their Pur-

gatory.

Last from the incantations of the Gentiles, they have borrowed their exorcismes. Thus wee see that they have not taken their platforme from above in the mount with Moses, but from below, from humane reason and Philosophie: and here they ought to have remembred that of the Apostle, Take heed that no man spoile you with Philosophie. Courteous Reader, if there he any thing here that may serve for the good of the Church and your edification, give the glory to God, and rease you the finits: if there he any thing, that seemeth not correspondent to reason or the word of God, reprove me for it, and it shall be like a pretious halme unso my head. So recommending you to the grace of God, I rest,

Your ever loving brother in Iefas Christ,

IOHN WEEMSE.



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1. Cor. 15. 49.

As we have borne the image of the earthly Adam, so shall me beare the image of the heavenly Adam.



### PORTRAITVRE

of the Image of Godin MAN,

in his Creation, Restauration, and Gloristation.



O D, who dwellesh in a Light inaccessible, 1 Tim. 6.16. communicates his goodnesse to his creatures freely.

Every good thing communicates it selfe to another: the Suane among the Planets communicates Heat and Light; it communicats Heat to all, and

Light to many creatures, but yet the Heat is hurtfull to some. So justice amongst vertues is the most excellent vertue, and communicates it selfe to all Societies, and no Societie could subsist without it, not Robbers and Theeves, unlesse some kind of justice were amongst them: for if one should take all, the Societie would soone dissolve. Justice communicates not her selfe perfectly to this Societie, for in this sort of Societie there is great injustice: but God communicates his good-

Proposition.

Illustration.

Duplex Bonitas imperfecta & perfecta,

Pro.29.28.

nesse to all his Creatures in a perfect measure, fit for their condition, and is hurtfull to none.

God communicates his goodnesse to his Creatures fundry wayes, by divers degrees and perfections.

To some he gives Being onely; to some hee gives Sense, and to some Reason; to some he gives such a Matter and such a Forme, 1 Cor. 15.39. All fless is not the same flesh, but there is one kind of flesh of men, another of beasts, and another of fishes, and another of birds: there are Celestiall bodies, and Terrestriall bodies. A man when he conceives a thing in his minde, he hath a simple conception of it, yet to make his hearers take it up the better, he utters it by sundry words. So that which is one in God, is communicated diversly unto the creatures, as not being all capable of a like goodnesse; although he communicate not his goodnesse to all his creatures in a like degree, yet all are partakers of his goodnesse.

God in comunicating his goodnes with the creatures, intends onely his owne glory, and to shew his goodnes.

Other creatures, who worke but imperfectly, worke for their owne commoditie and profit, Eccles. 6.7. All the travell of a man, is for his mouth. But God made all things not for his profit, but to shew his goodnesse to the creatures: therefore his goodnesse is specially and first seen in the creation, which is Gods first manifestation of himselfe.

CHAP. I.

Of the Creation in Generall.

God by his goodnesse is the sole and onely cause of Greation.

In all other of Gods workes hee useth meanes as in generation, corruption, diminution: in these, hee is not the simple and sole cause; but in crea-

tion

Prop.

Illust.

Duplex Bouitas, unita

Prop.

Illust.

Prop.

Illuft. i.

tion he is the onely cause, and useth no meanes, Deus eff canfa simpliciter in creatione, at esfendi in hoc in alis : God is the onely simple cause in creation; but in his other workes,

hee is onely the canfe of being this or that.

God is the first cause, and being is the first effect; but nothing can intervene betwixt the first cause and the first effect; and therefore there can be no instrumentall cause in the creation; if any thing should intervene betwixt the first cause and the first effect, it should be Nonens, that which is nothing: But an instrument cannot be Non ens; therefore no instrument can intervene betweene the first cause and the first effect.

God is the onely cause of creation; therefore the Angels can be no instruments in creation, farre lesse can they create a thing. Augustine faith, Damones non possunt quicquam creare, sed creata specie tenus mutare. The Spirits can create nothing, but they may change in shew the things that are already created. Secondly, the Angels may haften the production of things, but not in an instant, as God made Adam a perfect man in an instant, and Aarons Rod to budde and to bring forth almonds in an instant, Num. 17. because it was a Creation and a Miracle. Thirdly, as they can haften nature, to they can bring accidents into nature: for if lacob by laying peeled rods before the sheepe, made them to conceive speckled Lambs, Gen. 30.37. much more can an Angel worke such things in nature. Augustine in his booke called the Citie of God, givethan example of this; the Oxe which they worshipped in Egypt was marked with many divers spots; when he dyed, how could they finde another marked after the fame manner? Augustine answers, that the divell represented to the Cow ingen. dring, a Bull with the like markes, and so the Cow brough forth the like. And thus the divell continued Idolatry in Egypt. Here we fee how they can bring acci-

Duplex Caufa, fimpliciter & effends in hor.

Illuft.2:

Interprimam Caufam & primum Effectum whil intervenis Thom, contra Gentiles.

Confequence,

dents into nature, but the Devils could not create the

Consequence.

2.

Oxe of Egypt.

God onely creates: this distinguisheth him from the heathen God, and the vanities of the Gentile. Ier. 10.11.

So shalt thou say to them, Curfed be the gods that made not beaven and earth. This verse is set down in the

Chaldce tongue, whereas all the rest of the prophecie is set downe in the Hebrew tongue: why did the Lord this? to this effect, that when the Iewes should go into Babylon, and there should be solicited to worship their Idols, they should have this verse ready in their owne language, Cursed be your gods, for they made neither

beaven nor earth.

God created the world of nothing.

Prop.

Nibilest negativum, comparativum, & priz Gatevum.

Nothing is taken fundry wayes in the Scriptures : first privatively, as I Cor. 8.4. an Idel is nothing that is, it hath no Divinity in it; it is nophing privatively, here, but not negatively, for it is of wood or ftone. So I Cor. 7.9. Circumcifion is nothing, that is, it hath no efficacy in it after the abolishing of it, yet it is not fimply nothing, for it is the cutting of the fore-skin. Secondly, a thing is nothing in comparison, one thing being compared with another of greater excellencie. Efai. 48. All the world is nothing before him; that is, all the world is nothing, being compared with God. Thirdly, a thing is nothing negatively or simply. Marke 1 1.13. There was no fruit upon the figge-tree. When we fay that God made the world of nothing, it is not meant of nothing privatively or in comparison, but of nothing negatively and fimply. Rom. 4. Hee calleth upon things that are not, as though they were.

He proceeded in the Creation from the negation to the babite, when hee made the world of nothing simply; secondly, from a totall privation to the habite, when hee made light to shine out of darkenesse. 2 Cor. 4.6. thirdly, from a partial privation to the habit; when he made the day to succeed to the night.

Deus in creatione procefist a megatione ad has bitum; a totali priva: tione ad habitum; (p) a partiali privatione ad habitum. God hath fundry Royall prerogatives which onely

belong to himselfe. First God can create a thing of nothing; therefore the Magitians of Egypt, who in shew had many things, yet could not truely make the basest creeping things, Ex. 8.18. Secondly, it is Gods prerogative to turne a thing to nothing; for there is as great a vastnesse of motion from that which is to that which is not, as is from that which is not, to that which is. A man may diffolue a body into duft by burning it, but he cannot simply turne it to nothing, for onely God by his power must doc this; Annihilatio eft (ustractio Divini influxus, a thing is turned to nothing, when God withdrawes his influence from it. Thirdly, it is God that can in a moment without naturall preparation turne one substance into another, as water into wine, John 2 . and Lots wife into a piller of falt, Gen. 19, therefore the Divell when he would takea proofe of Christ whether hee was God or not, bids him change stones into bread, Mat. 4. Fourthly, it is Gods prerogative, onely to adde formes to things, man cannot fimply invent a forme, but compose, adde, or diminish from that which hee bath seene already, a man can make a mountaine of gold, because hee hath seene both a mountaine and gold; so he can make Dagon halfe man, and halfe fish because he hath seene both fish and a man before; but he cannot simply invent a forme. Fiftly, it is God that onely can put life into the creatures. Sixtly, to preferve and guide them continually.

Hee who needeth most helpes to his worke, is the most imperfect worker. There are three speciall workers considered in their place and degree; Art, Nature, and God. Art needeth many helpes, Nature needeth few, but God none, for his working depends upon nothing, and he presupposeth nothing to worke upon. The perfection of art is to imitate nature, the perfection of na-

Prop.

Tanta eft distantia ab eute ad non ens, ut à non ente adens,

Solins Deseffereare de mibile, convertere in mibilum, transformare, addere formas rebus, vi-Vificare, confervare,

Illuft.2.

Art, Natura, Dent, operintur. Eft agens indendens. ture, is to imitate God in his first creation, when Art degenerates from nature; then she is ashamed, and when nature degenerates from the first creation, she bringeth forth but monsters,

Illuft.3.

The tradefman when he worketh, he must have matter to worke upon, and his patterne before him; our minde when it worketh, hath not need of matter to worke upon, but of a forme; but God when he worketh needeth neither matter to worke upon, nor patterne to

worke by.

Ex inhabili subjecto.

God when he madethe world of nothing. First, hee made it of nothing simply. Secondly of a subject that had no babilitie to produce, as when hee made the plants out of the earth, there was no more power in the earth at the first to produce these plants, than there was in the rocke to give water, Exod. 27. Thirdly he created man out of a fubject that had no hability to produce the matter, and of nothing fimply, touching the forme, as he made his body out of the earth, which had no disposition in it for making of the body; fo hee created the foule of nothing, which is the forme of the body, he produced

Creatio in materia, led nen ex materia.

the foule of beafts, both in the body, and of the body. He made the world of nothing, EX, his non notat materiam fed ordinem. OF. fignifieth not here any matter, but order onely.

Queft. How were the creatures with God before the creation.

Effe in Juacaufa, ideale,

Answ. The creatures are fayd to be three manner of wayes. First, in the cause, as the Rose in winter is in the root, although it bee not spred. Secondly, when they are in the mind by representation. Thirdly, when they have a reall existence. The creatures were with God before their creation, as in the cause, so they were with God in his understanding before the creation; and of this fort of being, David Speaketh, Pfal. 139. 16. faying,

Thine

Thine eyes did see my substance yet being impersett, and in thy booke all my members were written, which in continuance were sashioned, when as yet there were none of them; but the creatures had not a reall existence with God, as after when they were created. The creatures, eminenter sunt in Deo, they are by way of excellency in God, but in themselves they have a finite being.

Godisthe exemplar of all things.

The creatures are but as the shaddow to the body, or as the restex of the glasse presently vanisheth when the face is turned away; So when God turneth away his face from the creatures, they perish and turne to nothing, P(al. 104.29. They dream returne to their dust. God in the creation created some things actually, other things potentially, in their first principles; as Hony,

Wine, Oyle, Balme, and fuch.

God in the creation kept this order; in the universe, he proceeded from the imperted to the persect, as the Elements were first created, and then the things made of the Elements; the things without life; before things with life; and of things with life, he made man last, as most persect; but in particular things, hee proceeded from the more persect, to the more impersect; as first he made the trees, and then he made the seede; so he made the Woman after the Man, as more impersect and passive.

Quest. Whether could Godhave made the world bet-

ter than he made it?

Answ. The world is considered either in respect of the whole, or in respect of the parts. Inrespect of the whole, the world is persea, both in respect of degrees and parts: but respecting the parts severally, the world was not persect in respect of degrees, for God by his power might have made particular things better than they were. This the Scripture sheweth us, Gen. I. when it saith, That eve-

Prop.

The order of the Cres

Progressus ab imperfection ad perfects a in vine versione creatione, at imparticularium creatione a persection ad minus perfects.

Duplex perfedio, gra-

Thom, part, prim quest.
25, art... 6. Essentia
cujusque; rei consistit in
endivistrili, Ergo minis
potest addivest actrakis.
Visi natura est intensa
aut petentia in hibita
mon est creatio.

ry dayes worke was good, but when it speakes of all together, it fayes, They were very good; Propter ordinem miver fi. dy hac est vltima de nobilistima profectio in rebus. This is the last and most excellent perfection of the creatures, and this could not be made better. In a Campe, there are Captaines, Souldiers, and a Generallia Souldier confidered by himselfe, might be in a better place than he is in; for it were better for him that he were a Captaine. But consider him with the whole Campe, which confifts as well of inferior members as superior, it is better for him to be a Souldier. So confider the feverall works of God by themselves, they might have beene made better; but consider them with the whole, they could not have beene made better. Confider Christs humane nature by it selfe, it had beene better if it had not beene passible; but consider it in order to our redemption, it was better that his body was made paffible, and fo could not have beene made better, because it was better for the curing of our miferie, that his body should be mortall and pasible. Secondly, it may be answered, God could have made these things which he made better accidentally, but not effentially, because he could have made Man or Angell with more exer "ent gifts than he made them with : but hee could .. ot make them in effent better than they were. Thirdly, it is answered, by others : that God could not make the world with more wisedome, or after a better manner than he made it; but respecting the things which were made, he could have made them better, Adoptimu non partinet ut optima faciat, sed ut optime & summa potentia & Sapientia; It belongs not to the chiefe good to make things good in the highest measure of goodnesse, but by his power and wisedome onely to make them good.

Quest. Whether are Miracles a Creation or not.

Answ. Where Nature is onely enlarged or hindred;

they are not called a Creation, but a Miracle: but where the things are suddenly brought forth, or the Essentiall formes multiplyed, there is a Creation as well as a Miracle. Example of the first, when Nature is onely extended, it is not a Creation but a Miracle; as when the eye of Stephen faw to the third heaven, Christ standing at the right hand of God, Act. 7. or when Sara that was barren conceived, Gen, 21. or when the Sonne went backe ten degrees, E/4.38. or when it frandeth ftill, 10/6. 10. thefe are Miracles, but not a Creation. But when the Virgin Mary conceiveth, and beareth a Sonne, here is both a Miracle, and a Creation. It was a Miracle because a Virgin brought forth a Son, and yet remained still a Virgin. It was a Creation, because shee conceived a child without a naturall meanes, Respectucanse ficientis non materia. Inrespect of the efficient, and not of the materiall cause: Shee knew no man, for the hely Ghost over-shadowed her, Luk. 1. Manna made for the suftentation of the Ifralites, is both a Miracle and a Creation, Ex. 16.22. In respect of the place from whence it commeth (from Heaven)it is a Miracle; in respect of the quantitie that there fell fo much to feede fo many hundreth thousand people, it was a Creation; In the tafte it was fiveet like ho. ney, a Miracle in the colour trasparent, a Miracle; in a quality that the heate of the Sun melted it, and the heate of the fire bak't it, a Miracle; but that there fell double of it on the evening before the Sabbath, both a Creation and a Miracle: that it fell not upon the Sabbath day, a Miracle; that it corrupted when it was gathered contrary to the command of God; a Miracle; that it fell onely about the Campe of Ifrael, and in no place, elsea Miracle; that it lasted till they came to Canaana Miracle; that it was preferved for fo many hundred yeares in the golden por, a Maricle.

Quest. Whether shall the Resurrection of the Body be a Creation or not. Basis Inepift adcafarieuses. Creatioex nshilopregenerationis et resurrectionis. Basil answers, that it is a creation, whe she was that there are three forts of Creation: the first, when a thing is made of nothing, as in the first Creation. The second, when a thing of evill is made good; as in regeneration, Pfal. 51. Greate in me a new heart. The third, when the bodies shall be raised out of the dust, at the resurrection: the first is called yivens; and the resurrection is called raxin series, or a new creation, Matth. 19.3.

#### CHAP. I.

#### Of the Creation of Man.

Oyfes in the first of Genesis brings in God making man. Hence we learne a difference betwixt Divinitie and all other sciences: for although all other sciences be busied about man; as Physick, for the health of his body; Etbickes, for his civill conversation, &c. Yet none of them leads him to the conversation of his Maker, but Divinitie, till Moyfes come in and thew this. The Anatomist will describe every-member of his bodie, but never speake of his Maker. Here we see the prophanenesse of man, for he maketh lesse account of this science than of any other; he accounts more of the painter that paints him, or of the tayler that makes his cloathes, than of him that sheweth him who made him. Laertius writes of one Crates who bestowed his goods very foolishly for he gave to his flatterer tentalents, to his whore at alent, to his cook ten Mna's, to his Physitian a Drachme, to his Philosopher three halfe penny's, to his Counsellor, Fumium, Smoake; in effect, men now count baselieft of the most worthiest sciences ; but let men paint thee, dresse thee, cure thee, as they please; if Moses come not in and tell thee, that God made thee, they shall have all but shame of their handiworke. The Philosopher being asked, what was the cause that Phi. losophers

Dostrine.

Differt theologia ab oma

losophers attended at the gates of rich men, & rich men attended not at the gates of Philophers; he answer'd, Because the Philosophers knew what they stood in need of, but the rich men knew not what need they had of Philosophie. So if men knew how much they stood in need of Divinitie, to leade them to their Creator, they would make more of them that leade them to this knowledge.

Divinitie passeth for the most part from the materiall and formall cause, and thinketh upon the Essient and sinall, the first and the last cause, and so while other sciences are eyther plunged in the basenesse of the matter, or curiously searching into the formes of things (which can hardly be knowne) the Divine is carried backe to the contemplation of the first cause, to eternitie, and to the last cause in eternitie, which are the onely comfortable meditations.

Caufa materiali, formalis, effociens, finalia,

CHAP. III.

THe body of man was created of the earth.

The Philosophers say, in respect of the substance of the bodie, it consists most of earth and water, but in respect of vertue and efficacie, it consists more of moyst and heate, than of cold and dry, that is, it consists more of fire and ayre, than of earth and water, and so the body is kept in equall temperature, in the operation of the elementarie qualities.

God made all things in weight, number, and measure wisd. 11.17. In weight, that the earth and water should be heaviest in substance, and that the ayre and fire should be lightest. In number that a little fire should have a great efficacie and power, as a great quantitie of earth. In measure that they might keepe a proportionable amongst themselves, if this harmonie be broken, it bringeth destruction of the body, as if the heat prevaile then it bring-

Prop? Illust. 1.

Illust 2.

Omnia operatus est Doz manus in pendere, namero, et menjura, eth feavers, if the cold prevaile then it bringeth lethargies; if the moyst prevaile then it bringeth Hydropsies: so that the extreame qualities (according to the situation of the Elements) heat and cold, must be temperate by the middle qualities of the middle Elements, moyst and dry.

It is to be marked, how God hath showen his wisedome in creation: First in placing man here below upon earth who had an earthly body. Secondly, his power, when he shall place the same body, (when it shall be made a spiritual Body, in the heavens to dwell there. Thirdly, his justice in thrusting the bad angels, who are spirits, downe to the lower hells, who were created to enjoy the Heavens if they had stood in innocencie.

God created the Body of man of the dust of the earth,

that it might be matter to humble him.

When Herod gave not glory to God, AE. 12.23. The Text faith, that he was eaten with vermine; in the Syriack it is, He was made a stable for wormes. Since the fall, the body is nothing but a stable for wormes, and food for them: and the Hebrewes marke, that the stell of man is called, Lecham, Bread, Job. 20.23. Because now it is indeed bread and food for the wormes.

Out of a base matter God made an excellent shape of

man.

Pfal. 139.15. How wonderfully hast thou made me below in my methers wombe: A speech borrowed from those who worke, Opus Phrygianicum, Phrygian or Arras worke. The body of man is a peece of curious Tapestry or Arras work, confisting of skin, bones, muscles, and sinewes.

The excellence of the body of man when he was first created, may be shewen by the excellent gifts wen have beene found in the bodies of men since the fall; as one sinding the length of Hercules soote, gathered by it, the proportion of his whole body; So may wee by the

reliques

I Cor.14.

Prop.

Abenezra.R.Salomon.

Prop.
Illust. 1.
Rubhamis, metaphra
ab acups contess.

2.

reliques found in finfull man, gather what a goodly thing the body of man had beene before the fall. As the complexion of David, 1 Sam. 16.12. The sweetnesse of HaZael who was swift as a roe, 2 Sam. 2. The beauty of Absolon, in whom there was not a blemish from top to toe, 2 Sam. 14. All which being joyned together would make a most rare man: and if the miraculous wine changed by Christ, Iob. 2. at the marriage in Cana of Galile exceeded farre the naturall Wine; how much more did the body of man in the first creation exceede our bodies now:

The members of the body of man, are applyed to other creatures, as the Head of spices, Can. 4. Renes triticis, the Kidneyes of the wheate, Deut. 32. the Heart of the earth, Matth. 12.40. the Lippe of the sea. Heb. 11.12, the mouth of the sword, 11.34. and such like; all which shew the excellencie of mans body:

The measures of every thing are taken from the body of man; as the Inch, the Foot, the Palme and the Cubit.

There are fundry members in the body of man which God ascribes to himselfe; as the Head, the Heart, the Eares, the Feese, to expresse his attributes to us.

God hath made the body of man a Temple for himfelfe to dwell in, and the Sonne of God hath assumed the body of man in one person to his God head; a dignitie went the Angels are not called unto, & after the making of man he left nothing, but to make himselfe man. God hath placed wisely the members in the body.

There are some members that are called Radicali members, as the liver, the beart, and the braine; & in these, the Lord hath placed the Naturall, vitall, and animall spirits, these spirits are carried by the Veins, Arteries, & Nerves: the Veines carry the vitall spirits from the Liver; the Arteries carry the naturall spirits from the Heart; and the Nerves carry the animall spirits from the Braine.

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Prop. Illust. 1. Membraradicalis

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There are other members, which are ferving members;

as the Hands, Feete, and fuch.
The members of the body

The members of the body helpe one another, the superiour rule the inferiour; as the eyes, the whole body; againe, the inferiour support and uphold the superior; as the Feese, the Legges, and Thighes support the whole body.

The middle members of the body defend the body, and provide things necessary for it; as wee see in the

Hands and Armes.

The sympathy amongst the members; if one bee in paine, the whole are grieved: againe, when one member is deficient, another supplyeth the defect of it; as when a man wants seete, he walkes upon his hands; so when the head is in danger, the hand casts it selfe up to save it. Lastly, great griefe in one member, makes the paine of the other member seeme the lesse; which all shew the sympathy amongst the members.

The varietic of the members of the body sheweth alfo this wisedome of God: If all were an eye, where were

the feeing, I Cor. 12,15.

# Of the severall outward members of the Body.

Of the Head.

The Head is the most excellent part of the body. First, we uncover the Head when we doe homage to a man; to signific, that our most excellent part, (wherein our reason and understanding dwells) reverenceth and acknowledgeth him. Secondly, because the Head is the most excellent thing; therefore the chiefest part of any thing is called the Head, Dent. 28.24. Thou shalt

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be the head and not the tayle. So Christ is called the Head of the Church, Ephes. 5.23. and the husband is called, The head of the wife, I Cor. 11.23. So the excellentest spi-

ces are called, the head of fices, Exod. 30.25.

All the senses are placed in the Head, except the touch, which is spread thorow the whole body. Secondly, the Head is supereminent above the rest of the body. Thirdly, the Head giveth instuence to the rest of body. Fourthly, there is a conformitie betwixt the Head and the rest of the body. Christ, the Head of his Church, he hath graces above the rest of his members; he giveth instuence and grace to them, and he is like to them. So the man is the womans Head, he hath moe gifts than the woman, he should instruct and teach her, shee is of the same nature that he is, Bone of his bone, and flesh of his sless, Gen. 2.23.

## Of the Eye.

First, the Eye is Speculum artis, for men have learned by the Eye to make Looking-glaffes ; if the Christaline homour were not backt with a blacke humour, the Eye would give no reflex : fo if glaffes were not backt with Reele, the glaffe would give no reflex. Secondly, although a man have two eyes in his head, yet he receiveth but one fight at once, because his optick nerves meet in one. So although he have two eares, yet hee heares but one found at once; because his acousticke nerves both meet in one. So although there be many members in the mysticall body; yet all should bee of one minde, because there is but one Spirit, I Cor. 12.4. Thirdly, the eye in it selfe hath no colour; for if it had any proper colour in it selfe, then the object should ever appeare in that colour which the Eye hath; as it is evident in leteriacis, inthose whose eyes are so vitiate, that

Visu er ocula Videmus, sed visu essed in sormainer, oculo infrumensalster,

all colours seeme alike to them, and in those who have the vellow Iaundife, because the eye is vitiate with yellownesse, all things appeare yellow to them. So when the minde of man is preoccupied with dangerous error. When Christ told his Disciples that he must be whipt, crucified, and rife the third day the Text faith, They understood none of these things being hid from them. Luk. 18. 33,34. Because they had drunke in a false principle before, that Christ behoved to be a worldly King, Ad. 1. 6, and this is the reason why the Icwes interpreted the places concerning Carifts Kingdome, literally, and not spiritually; of an earthly Kingdome, and not of a spirituall. Fourthly, there are five tunicles in the Ere to keepe it from any hurt; the first is called aranee tunica. like a spiders webbe; the second, retiformis, woven like a net : the third, wves, like a berry : the fourth, Cornea, like horne; the fift, adnata tunica, the cover of the eye, or the eye-lids. Davidto expresse the speciall care that God hath over his Saints, faith, Thou keepest mee as the apple of thine eye, Pfal. 17.8. That is, thou haft a speciall care over me, thou guardeft me many wayes, as the apple of the Eye is guarded with these five tunicles.

The eye before the fall, was the window to let in good instructions to the soule; but since the fall, it is proxeneta peccati, the broaker that goeth betwixt the heart and the object, to make up a finfull bargaine; it is now pronubus ejus, cujus tactus est minister, the spokesman of the wedding with sinne, and touch is his servant, and because it is now the most sinfull sence, God hath placed

teares in it, which are the tokens of repentance.

The eye now is an odulterous eye, 2. Pet. 2.14. the eye now is oculus nequam, an evilleye, Matth. 20.15. it is now a coverous eye, Eccle f. 37.7. Give the Lord his honour with a good eye, and diminish not his first fruites. Here he alludes to the custome of the lewes: for he who had a

good

A'Collation betwirt the Innocent and old

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good eye, payd one of forty, when hee payd his first fruits; he who was of a midle fort of eye payd one of fiftie; but he who had a covereous eye, payd one of fixtie; and they used to say, There goeth the man with a good eye, meaning the liberall; and, There goeth the man with the evilleye, meaning the coverous.

There was a contention upon a time, betwist the heart and the eye, which of these two were the cause of sinns; which was decided by reason after this sort:

Cordi caufam imputans, occasionem Oculo:

The cause of sinne is in the heart, but the eye is the occasion.

#### Of the Eare.

The Eare is fire an honourable part of the body; therefore of old they did hang Eare-rings and Iewels in their Eares, as a figne of honour, Gen. 24. fo when men were discharged, their Eare was bored in token of infamic. Exod. 22.

Secondly, the Eare is an honorable partfor instruction: the Philosophers call it fensum disciplina, the sense for instruction.

Thirdly for delight, the Eare, is the most excellent sense; therefore Salomon calls the Eares, the daughters of Musicke, Eccles. 12.

Fourthly, the Eare is the most excellent member for grace; for faith commeth by hearing, Rom. 10.17. The Apostle when he cited that verse of the 40 Pfalme in the 9. of the Hebrewes, he citeth it thus, Thou hast fixed a body for me; but David hath it thus, Thou hast bored mine eare; why? because his eare was one of the principall members whereby hee gave obedience to God his Father.

Fiftly,

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Fiftly, there is not a member in the body that God takes such paynes about, as hee doth upon the eare; for first, revelat anrem, he uncovers the eare, or takes a veile off it. 2 Sam. 20. Secondly, perforat anrem, he bores the eare. Pfal.40. as masters of old bored their servants eare, that they might dwell with them for ever, Exod. 22. The first was ad intelligentiam, for understanding; the second was ad obedientiam, for obedience. Thirdly, he circumcises the eare, Rom: 2.29. which includes both the former.

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Sixtly, there is not a member the Divell envieth more than the eare, because it is Ianua vita, the gate of life, as we see in the man possessed with a dease Divell, Marke 9.25. he possessed that sense as the most excellent, to hinder him from hearing.

A collation betwirt the innocent and old Adam, Before the fall, the eare was the gate of life; but since the fall, in the corrupt man, it is the gate of destruction, Evil speeches corrupt good manners. 2 Cor. 15. and now he is like unto the deafe adder, he stoppes his eare and will not be enchanted, Psal. 58.

#### Of the Mouth.

A collation betwixt the innocent and old As dam.

Eccl. 6.7. All that a manlaboureth, is for his mouth; the mouth, a little and a strait hole, is soone filled.

Man before his fall was content with little, but fince he laboureth not to fill a mouth, but a gulfe, as it were the mouth of the Leviathan.

## Of the Tongue.

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The Tongue of man is a most honourable member, wherefore it is called mans honour and bis glory, Gen. 49. 6.Pfal. 16.9. My glory reioyceth, because it is the instrument for to glorifie God.

Secondly,

Secondly, a man hath two eares, and but one Tongue, to teach him to bee swift to heare and slow to speake, lam. 1.19.

Thirdly there is but one Tongue in man, to teach him not to be bilinguis, of a double Tongue. God will not have a heart and a heart in a man, Pfal. 12. so he will not have a Tongue and a Tongue in him, Pro. 8. 13, that

is, a double Tonque.

Before the fall, the Tongue of man was like the pen of a swift writer, Psal. 45. 1. and uttered those thinges which his heart indited: but since the fall, it is a world of iniquity, and defileth the whole bodie, and setteth on fire the course of nature, and is set on fire of hell. Iam. 3.6. now it is an unruly evill, and filled with deadly poy-

(on, lam. 3.8.

Before the fall, he spake but with one Tongue; but since the fall, he is bilinguis, he speakes with a double tongue, Pro. 8. 13. and sometimes trilinguis Eccles. 23. Lingua tertia commovit multos, a third tongue hath troubled many. The Chalde paraphrase calleth a backbiter, a man with a threefold Tongue, or a Tongue which hath three strings. The lewes give an example of it in Doeg, who killed three at once with his evill report; Saul, to whom hee made the evill report; the Priests, of whom he made the evill report: and Himselse, who made the evill report.

The Heathen in the dedication of the feverall parts of mans body, gave the eares to Minerva, the tongue to Mercurie, the armes to Neptune, and the eye to Cu-

pid, &c.

# Of the Womans Dugge.

God hath placed the Womans Dugge in her brest, and not in her belly, as in beasts, and that for two causes: the first is a Physicall cause, the second is a Morall cause.

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A collation betwixt the innocent and old A= dam,

Coll. 2.

Duplex eff canfa physica

The Physicall cause, God hath placed them so neere the iver, that the milke might be the better concocted, and the more wholsome for the child: The Morall cause, that the woman might impart her affection and love more to her child, by giving it sucke with her Dugge, which is so neere the heart. The giving of Sucke was one of the greatest bonds of obligation of old, betwixt the mother and the children when they entreated any thing of their children, they would say, By these Dugges which gave thee sucke, I request thee doe this. Virgil.

#### Of the Hand.

By the Hand we promise, and threaten: it is the right Hand of fellowship, Gal. 2.9. We reckon by it, Wifedome commeth with length of dayes upon her right hand, Prou. 2. 16. The ancients reckoned upon their left Hand, untill they came to an hundred yeeres, and then they began to reckon upon their right hand. So the meaning of Salomon is, that wisedome should make them to live a long age, evento a hundred yeeres. As wee reckon with the Hand, fo we e worship with the Hand: 10b protests, that he bleffed not his hand when hee faw the new Moone, 10b, 31.27. The Idolaters they used to kille their Idols. O/e 13.2. But because they could not reach to the Moone to kiffe her, they kiffed their Hand in homage before the Moone: and lob purged himselfe of this kinde of Idolatry. And the speciall providence of God is to be marked in the hand of man, that hee hath made him to take his meate with his Hand, and hath not left him to gather his meate with his lipps, as the beafts doe; for if man did fo, his lippes, should become so thicke, that he should not speake distinctly; we see by experience, that those who have thicke lippes, speake not distinctly.

# Of the internal members of

Mans Bodie.

#### Of the Heart.

All the passions are feated in the heart; we fee in Feare, such as are transported therewith, call backe the blood to the heart, as to the place where feare exerciseth her tyrannic, therewith to defend themselves; and therefore it is that those creatures, that have the greatest and largest hearts, are most searchill, because the heat is more largely dispersed within their Heart: and consequently, they are lesseable to resist the assaults of search

Object. But it might seeme, that our anger is seated in the Gall, love in the Liver, and melancholy in the Splene, and so the rest, therefore the affections have not their seat in the Heart.

Answ: These foure humors, seated in the Gall, Liver and Splene, are not the seate of the passions; but they are the occasion, whereby the passions are stirred up; as the abundance of blood in the Liver, stirreth up the passion of our love which is seated in the beart.

The heart is the first mover of all the actions of man; for as the first mover carryeth all the spheres of the Heaven with it, so doth the Heart of man carry all the members of the body with it. In naturall generation, the heart is first framed; and in spiritual regeneration, it is first reformed.

The bears liveth first, and dyeth last. So in the spiritual life, the life of Grace begins in the bears first, and is last left there: hence it is, that Michael the Archangell and the Divell, Ind. 9. strove no faster about the body of Moses, than they doe about the bears of man; there-

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fore the Lord faith, Sonne give me thy beart, Pron. 22.

The Iewes compared the Hears of Man for the excellency of it, to three things. First, to the holiest of all, where the Lord gave his answers. So the Lord gives his answers, Frst out of the heart: Secondly, they compare it to Salomons throne, as the stateliest place where the King fits; So the Lord dwels in the heart of man, as in the throne. Thirdly, to Mofes Tables, in which he wrote his Law. Prou. 3.3. Write Wisedome upon the

Tables of thy hears.

A collation betwixt the inno cent and old Adam.

God dwelt in the Heart of Man before the fall: but fince the fall there is a great change in the heart; for out of the heart, proceed Murther, Adultery, evill speakings, and fuch, Math. 15. It was a great curse which the Prophet denounced against the house of Ahab, 2 King. 10. 27. That it should bee turned into a lakes; but a farre greater change now unto the heart of a man, being now a receptacle of all uncleannesse.

Coll 2.

The heart of man before the fall was a wife heart, and placed in his right fide, Ecclef. 10. 2. But the heart of a foole is now in the left side, Eccles. 10. 2. The Anatomists marke when the heart inclineth more to the right fide; the spirits of these men are more lively, and are more apt for contemplation; the right hand is the stronger hand, because more heat proceeds from the heart to the right hand, then to the left: But when the heat equally disperseth it selfe to both the hands, then as man is Ambidexter, he hath the use of both the hands equally alike. By the right hand wee doe things more easily, because motion proceeds first from the bears to it. The meaning then of Salomonis, that the beart of the wife man, is a firong beart, a couragious heart, apt to doe good, and a most honourable part, wherein the Lord hath his refidence; but the heart of man fince the fall, is a weake heart, a faint heart, flow

flow to doc any good, as a base and ignorant beart.

#### Of the Liver.

The Liver is inclosed by a net called Reticulum, the seventie translate it x600, as ye would say an huske; for even as the huske incloseth the Corne, so doth this net compasse the Liver; and it is to bee marked, that God hath senced his noblest parts; as the braine, with Pia mater, and Dura mater; the Heart with Pericardia, and the Liver with Reticulum.

# Of the Lungs.

The Lungs, the bellowes of the voyce, are feated fo neere the heart, to teach us that speech is but the interpreter of the heart, against those who thinke one thing and speake another. To make a man speake truth, three things are necessary; first, there must bee veritie in the matter; fecondly, in the conception of him who speaketh, thirdly in his fpeech. The first must be in fignato, the fecond in conceptu, the third in figno. If the matter be not true, then the conception is falle; if the conception bee falle, then the speech is falle. If a man should fet the kings armes aright; first, there must be such a thing as a Lyon; secondly, the Lyon must bee set right upon the seale; thirdly, the scale must be set right in the waxe : if any of these three be wanting, the Kings armes are not rightly fet. So the matter which we speake of, must first be true in it felfe: fecondly, we must conceive it rightly, & thirdly, we must utter it rightly. But in Logicall verity it is other waies; for if there be an agreement betwixt the matter onely and the Tongue, it sufficeth, although it bee not rightly taken up by the minde. As when I fay there are Antipodes; whether I beleeve this to be true, or not, it

Veritases in re ut in causa; in enunciatione ut symbolo; in mente ut in subsecto; hac diestur complena versias.

Veritas, theologica,

Confequence.

Mendacium materiale, formale.

A collation betwixt the Innocent and old makes not much; it is a Logicall truth, because there is an agreement betwixt the matter it selfe and the Tongue. But a theologicall truth will have an agreement in all the three.

Augustines notation then of a lie is not persit: mentiri est contra mentem ire; to lye, is to speake contrary to the minde; for it expressed not fully the nature of a lye; for a man may lye, speaking an untruth, taking it to bee truth; therefore sohn maketh an untruth alye, 1 loh. 2.

4. He that saith 1 know him, and keepeth not his Commandements, is alyar, and the truth is not inhim; For if the matter be not true in it selfe, although hee take it to be truth, and do utter it; yet it is a lye: it is a materiall lye, and an untruth, although it bee not a formallye. So Heretickes broaching their errors, which they take to be truth, teach lyes.

Before the fall, man spake as he thought; but since the fall, he hath found out equivocations, and mentall refervations, and speaketh oftentimes contrary to that which he meanes.

#### Of the Ribbes.

There are two forts of Ribbes in the body of man: the first, called by the Anatomists, Costa legisima; whereof there are seven; these defend the vitall parts: the second Costa spuria, whereof there are sive lying to the belly.

Quest. When Abner Broke Hazael at the fift Ribbe, and Ioab, Amaza; which of the Ribbes is it meant of here?

Answ. It is meant of the inferiour Ribbes, which wee call the short Ribbes, & any of these five Ribs is called the sift Ribbe, When Abner strucke Hazael at the sift Ribbe, he strucke him on the right side, because he was behind him; but when loab strucke Amaza, hee strucke him

on

on the left fide, because hee was embracing him. The stroke of Abner was deadly, because hee stroke him through the liver; and the stroke of Isab was deadly, because he strucke him in at the Pericardia, that compesse set the heart round with water to refrigerate it; for the nether part of the heart reacheth downe to the sist Ribbe. When the Souldier pierced Christs side, Isb. 19. 34. it is said, He pierced bis side, and there came forth water and blood: the Syriacke Paraphrast saith, He pierced bis Ribbe: that is, the sist Ribbe, where the Pericardia lay.

## Of the Intrailes.

The Intrailes are called by the Hebrewes, Rechaming, and by the Greekes anayxin, the bowels of compassion, Luk. 1.78. When a woman seeth her child in any danger, her bowels earne within her; which is attributed to Christ himselfe, when he saw the people scattered in the Wildernesse, Mark. 6. 34. ianayxiin, He had compassion upon them: in the Greeke it is, His bowels did earne within him; he is a pitifull high Priess, who is touched with our infirmities, Heb. 4 15.

#### Of the Intraile called Iejunum intestinum.

When the meate is out of the stomacke, and the Hungry gut, called Iciunum intestinum, emptie; then man begins to be hungry; this gut by the Greekes is called visus, & from it comes the Greek word visus, to fast.

## Of the Kidneyes.

The Kidneyes lie in a hid and secret part of the body; therefore David when hee would declare how God knoweth A Collation betwixt the innocent and old Adams knoweth hid and secretthings, hee saith, Thou tries my Reines, Pf. 139. that is, my secretest cogitations; for although the affections be seated in the heart, as the cause; yet they are ascribed to the Reines, as the occasion: the cause of sinne is in the heart, the occasion in the Eye, Ict, 12.2. Thou are neere in their month, and farre from their Reines.

Before the fall, all the members of mans body, were the weapons of righteousnesse; but since the fall, they are the weapons of finne, Rom. 6.13. His throat is an open Sepulchre, Plal. 5. 9. Hu feete swift to shed blood, Esai. 59. 7. His right band, a band of falschood, Psal. 26. 10. In a Sheepe everything is good; his wooll and his skinne to cloath us, his flesh to feede us, his dung to dung the land, his small guts to bee Lute-strings; but in a man fince the fall, every member is hurtfull. In the facrifices under the Law, the caule and the fat about it, was commanded to be taken from the heart, the liver, and the kidneyes, Exod. 29. 13. Leuit. 3. 3. 4. Efay 6. 10. It was to be taken from the beart, to fignifie that the feat of our understanding (which is the heart) is corrupted; from the Liver, to fignific that our anger is corrupted; from the Kidneyes, to fignifie that the seate of our concupiscence is corrupted.

Man before the fall had a beautifull body, answerable to the holinesse of his soule, but since the fall, Beauty in a woman without grace, is like aring in a swines smowt, Pro. 11.22. The Philosopher gave this counsell to his schollers, every morning to looke in a glasse, and finding their faces beautifull, they should labour to beautific their minde accordingly. The ancients said, that beauty was the slower of goodnesse; that is, bodily beauty was the image of the soules goodnesse. But the Proverbe now go'th, The properess man at the Gallowes and the sarress woman in the Steries; those

who

Coll.z.

who belie their owne Phy finemony, are rather to be punished than others; because they belie that good promise which God hath placed in the face. Antiochus Epiphanes by Daniel is called Antiochus Haraface, Dan. 8. 23. The impudent countenance of him, shewed his perverse minde. Socrates confessed, that the deformity of his body, did justly accause the natural deformitie of his foule; but that by industry and learning he had corrected that perversitie of his minde. One looking upon his deformed body: fayd unto him, O excellens anima quam deforme hospitium nacta es ; O excellent soule how basely art thou lodged in such a body. The Schollers of Hippocrates carried upon a time, the picture of their ma. ster to one Philomenes, who was exquisite in Physiognomie, defiring his judgment what he thought of their mafter? who fayd, that he was one much given to lechery. But the Schollers found fault with Philomenes, that he should so have judged of their master Hippocrates; and this they told their mafter; who confessed, that Philomenes had judged aright: but he fayd, the love of Philosophie, and honesty, had overcome the corruption of his heart, and he had gotten that by studie, which nature had denied him.

# Of the five senses.

The spring and originall of the five senses, is in the common sense seated in the fore-part of the head; this sense different from the rest of the senses, as the roote from the branches, and as a line drawne from the point; the objects of all the senses are layd up here as in a store-house, it judgeth of all the objects but the particular sense considereth onely of the object, as it is present; this sense considereth the object, as absent. As all the senses have their beginning from this sense; so all the senses have their beginning from this sense; so all the senses have their beginning from this sense;

Senses, Terminantur in hoc sensu; they end in this

fenfe.

All the fenfes agree in this , first, that their power is passive, by receiving in , and not by giving out; Recipiunt sensilia per immissionem, sed discernunt sensilia per emissionem; They receive the objects by immission but they discerne them by emission, and looking on them: As the fight which wee have is not by emiffion, but by immission, receiving in the light. Secondly, all the fenles agree in this; that all receive fingular things, and not univerfall. Thirdly, unto every fenfe there is required a double nerve; the first to take up the object without; the fecond workes according as the minde workes; and directs the intention of the minde to the outward organ: as in seeing there are two Nerves; one whereof makes the eye looke from without, to the object; the second Nerve is ruled according to the minde, and directs the intention of the minde to the organ. Fourthly, inevery fenfethere must be a proportion betwixt the object and the fense, Quiain medijs delectantur, & in extremis corrumpuntur. They are delighted in objects proportionable, but extremities corrupt them; as if the object bee too little, we cannot behold it, or if the found bee too vehement, it spoyles us of hearing. Fiftly, to perceive athing by fense, these things are requifite, the object must be present, but neither too farre, nor too neere. Secondly, there must be a middle to carry the object to the sense. Thirdly, the organ must be found and whole. Fourthly, the mind must be actually intended to the object.

Differunt feufas, objectiu,

As the fenses agree in many things, so they differ in many things. First, in their objects, for every one hath a severall object. Secondly, in their Media, middles, because the taste and the touch have no inward mids; but seeing and hearing have an outward mids; as the light

light, and the ayre. Thirdly, in their vtilitie, for the taste is most profitable, Ad conservationem individui, for the preservation of our persons, the touch againe discerneth heate and cold, and other elementarie qualities; that the creature may eschew things hurtfull; and so it serveth also, Ad conservationem speciei, For the continuance of our kind; but seeing and hearing serve for our instructions. Fourthly, they differ in generality, because the touch is not determinate to one organ, (but is seated in all the members of the body) as the rest of the senses are. Fiftly, they differ in retaining of their impressions, sor the grosses senses retaine most strongly.

If wee confider simply our Being, the touch is the most excellent sense, it includes the all the rest in it, and the privation of it, must bee most hurtfull to us; but if we consider our Wel-being, and comfortable life, then other senses are more deare to us, as our seeing and

hearing.

The Touch in the beaft, is the most excellent sense; for when a Dog senteth after a Hare, it is onely for the Touch, he delights not in the smell for it selfe, as we doe; to a naturall man, Seeing is a more excellent fense than the Hearing, it serveth more to invention than Hearing, it taketh up the object farther off, than the rest of the fenses doe; it takes up the object presently, which hearing doth not fo foone. The Midales whereby the eye feeth, are farre purer than the mids, by which wee heare; the eye more resembleth the understanding than the hearing doth, Math. 6. 23. If the eye be darke, how great is the darkeneffe of the body? Here is meant the blindnesse of the minde, as well as the darkenesse of the body: the eye moves the imagination more than the hearing doth, therefore to the naturall man it must be the most excellent sense; but to the child of God, hearing is the most excellent sense; Villitate.

Generalitate.

Retentione.

For

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A collation betwirt the innocent & old Adam.

For Faith commeth by bearing, Rom. 10.17.

The senses of man before the fall were servants to reason, and to the affections. But since the fall they labour to pervert the affections, and to draw them from God: there is a fit allegorie, wherein reason is compared to a prudent mother; the affections to a young daughter, fit for marriage; and the five senses to five Sutors, the sight is compared to a Painter; the hearing to a Musitian; the smell to an Apothecary; the taste to a Cooke; and the touch to a Bawde: and every one of these five Sutors come by course to this young maid (the affections,) who gave her consent, and so did her wiser mother reason also: till a King (who was God the Father) sent Embassadors (his Ministers) to speake for his Sonne Christ, with whom at last the marriage is persitted.

CHAP. IIII.

Of the Immortalitie of the Body.

Prop.

Illuft. 1.

Immortale multiplex, strof &s. ex dono treatiz onu,ex hypothesi,ex dono no va creationu.

Illuft.z:

Ans body before the fall was immortall.

A thing is said to be immortall. First, bosonies, Essentially, thus God is onely immortall, 17im. 6.16.

Secondly, Ex dono creationis, by creation, as the Angels and the soule of man. Thirdly, Ex hypothesi, by condition, as Adams body had been e immortall, if he had stood in Innocencie. Fourthly, Ex dono nova creationis, by the resurrection, as our bodies and the new Heavens shall last perpetually after the resurrection.

The Physicians observe three estates in man. Pirst, driving, Cum plus accedit quam decedit, when more nou-rishment remaines with the body, than goeth from the body; this should have beene in Adams posteritie, if

he,

hee had not fallen. The fecond estate is autain, Cum quantum decedit per pugnam, nutritio tantum apponit; When as much nourithment remaines as decayeth. The third estate is in a pectinans at as, ubi accedit minus quam desicit, this is the decaying estate of man, when lesse nourishment remaineth than decayeth; and this was not in Adam before his fall.

Cibos assuminas, ut corruptio qua posset accedere ex consumptione naturas lu humids epitetur,

When we put water into wine, at the first the wine converts the water unto it; but put often water to it, then all turnes to water. The body of man before the fall should not have turned to corruption, but still should have turned the nourishment to wholsome food. It is true, there was some contrarietic here; for otherwayes he could not have beene nourished, but this was without the hurt of the whole, which remained whole and perfit; fo that his body should have beene aquivalenter incorruptibile, Licet non videretur eadem numero materia. It should still have remained that selfe-same body, although in it there was some alteration: for even as Thefeus Shippe, (after that hee had scoured the Sea from Pirats by her) they hung her up as a memoriall to the posteritie; and the Athenians, when any planke or board decayed in her, they put a new planke or board in place of it; fo that the wasstill eadem numero navis, that felfe same Shippe she was before. So should the body of man have beene, still the same body, by supplying new and equall strength for that which fai-

Plutarchi Moral.

The Church of Rome holds, that the body of man before the fall was mortall of it felfe, and that the immortalitie of it, came onely from without, from that supernaturall righteousnesse which God cloathed Adam with,
and that death is onely but by accident from sinne, because it removeth the bridle, original righteousnesse,
which held backe death: and (they say) that the soule required

The tenet of the Church of Rome, concerning the immortality of the body. Bellarm : de grat primi

quired a fit body to exercise her functions; but it could not have such a body, except made of contrary humors: hence it received a body joyned to it, by accident mortall; which defect (they say) is supplied by that supernaturall righteousnesse.

Againe, they hold, that this necessitie of death which was in nature before the fall, is now turned since the fall into a punishment of sinne. It was natural before the fall (say they) for a woman to be are children, but after the fall it was painefull, and a punishment of sinne. It was naturall before the fall for the Serpent to glide upon her bellie, but after the fall, she was to glide with paine upon her belly, this was the punishment of sinne. So (say they) death was naturall to man before the fall in his Pure naturals, but now it is turned to him unto punishment of sinne; and as the beasts which sinne not, yet die; so should man in his Pure naturals, have died, although he had not sinned, if supernatural righteousnesses had not restrained his death.

In sensuconiundo non poterat mori, sed in sensu diviso poterat mori.

But wee hold, that Adams body in his innocent estate, was naturally incorruptible ex bypothes; that is, fo long as he stood in holinesse, there was such a harmony among ft the qualities of his body, that they could breed no diftemperature, or bring death to him; his body before the fall might have died, but this power should never have beene reduced into act, fo long as he obeyed his maker: but it is otherwise mortall now, for now of necessitie hee must die; then it was in potentia remotissima, in a most remote power to death, now it is in potentia propinqua, in a most neere power: Angeli non poterant mori, neque necesse erat eis mori; Adam poterat mori, fed non necesse erat ei mori, fed Adamo corrupto, neseffeeft ei mori; The Angels could not die, neither was it necessary that they should die: Adam might die, but it was not necessary that bee should die: but Adam

Adam being corrupted, it is necessary that he should die.

Our reasons to proove the immortalitie of Adams

bodie before the fall are thefe.

Firft, the foule defireth naturally alwayes to be in the body, therefore naturally it might attaine to this end; (for naturall defires before the fall were not frustrate) fo that it behooved the body naturally to be immortall, and not supernaturally (as they hold) for the further clearing of this, we must consider the soule, eyther in the separation from the body, or as it exists after the separation: In the separation from the body, it is contrary to the defire of the foule to be separate from the body therefore the natural defire of it is to remaine in the body. Againe, when the foule exists out of the body eft prater naturam ejus, it is beside the nature of the foule, although it be not contrary to it, therefore it must naturally long to be in the body againe. They answer, that the understanding creature defires naturally fomethings which it cannot attaine to but by supernaturall meanes; as the soules of the bleffed naturally defire to be joyned to their bodies againe, vet they cannot attaine to this, but by a supernaturall power, to wit, by the refurrection, So (fay they) the foule naturally defires the eternitie of the body, although by nature it cannot attaine to it; but there must be some supernaturall righteousnesse, to cause it attaineto this. Answer, The case is notalike, after hee hath sinned, and before; for after hee had finned, and the foule separate from the body, naturally it cannot be joyned to it againe, but by the supernaturall power of God; but before the fall, the foule should naturally have attained to that defire, to have enjoyed an immortall body, for it had no defire in it before the fall, which it should shun and flee, as repugnant to the nature of it, to remaine a little while in the body,

Our reasons to prove that the body was naturally immortall, and not supernaturally,

Reason. 1.

Aliquidest contra aliquid prater naturam anima,

EAb, lit. 2, diff. 19.

and

De fummo bono, lib. 1. (ett. 68.

Se undum regetativam eg fenfisivam facultatem babust affam naturalem, fed fecundum fup risonem facultatem, babust affum fupernaturalem, and afterward to remaine still without the bo-

Secondly, Lesius the Iesuite answers after this manner. That there are three faculties in the foule; the vegerative, sensitive, and understanding facultie; he saith. that the foule fhould have had an inclination and defire to the body naturally, according to the vegetative & fenfitive faculties, but not according to the understanding or supreme facultie web required a supernatural power to worke this defire. The foule (faith he) being fatisfied in her naturall desires, in her vegetative and sensitive faculties, cannot long for those againe, by a supernaturall defire; for it longeth now, to be like the Angels of God; neither marrying, nor giving in marriage, Matth. 22.30. But supernaturally in the estate of blessednesse thee defireth fuch a body, which shall not hinder the body to attaine to her supreame and last end. Answer. It is true, that after the fall, the vegetative and fensitive faculties hinder the intellectuall facultie to attaine to the supreameend, God; but before the fall, and in the conjunction of the foule with the body againe, thefe inferior faculties were subordinate, and shall be subordinate to the superior facultie, and did no wayes hinder or shall hinder the superior facultie; therefore the foule naturally before the fall defired, according to all those faculties, the conjunction with the body, and fo it shall in the resurrection. These be Lessius words. Non abborret a corpore nisi tale sit, quod libertati & functioni intelligentia of ficial : It abhorres not a body, but such a body which hinderesh the libertie and function of the understanding. But so it was, that the body of man was such before the fall; therefore the foule defireth naturally the conjunction with the body, in the effate, and likewife shall doe in the life to come.

Consequence.

Hence we may gather, that the foule after the refurrection rection shall enjoy a greater measure of blessednesse, and joy, then it did before, and that the body shall not be a hinderance to it, as it is now; for now when it begins to thinke of God and spirituall things, it. must be abstract from the senses, as the Prophets had their heavenly visions intellectuall, and not by sense; but after the resurrection, the senses shall not be a hinderance, but a surtherance to the soule.

Adam after his fall lived 930. yeares, Gen. 5. Methusalem 960. yeares, wanting this supernaturall, t. righteousnesse, what made this? nothing but the reliques of that naturall immortalitie, which was in man before the fall; therefore it was not supernaturall righteousnesse

that made him immortal.

God made the Ifraelits cloathes Last forty yeares in the Wildernesse, Dent. 29.5. And Manna in the golden por, Heb. 9.4. corruptible in it selfe, yet to last so many hundred yeares. And if to sephs bones lasted 215, yeares, 10st. 24.31. And if the Egyptians could embalme bodies artificially, that they could continue without corruption, for so many hundred yeares; how much more could God make Adams body to have continued without corruption naturally, if hee had stood in innocency?

The fourth reason is taken from the cause of death, which is sione; there was no sinne in his natural body, and therefore no death. There are three things which sollow sinne. First, Dominium Peccati, the dominion of sinne. Secondly, Sensus peccati, the sense of sinne. Thirdly, Visimum consequents peccati, the last consequent of sinne upon the body, when it is turned to dust. The dominion of sinne, is taken away by regeneration; the sense of sinne, is taken away by death; the last consequent of sinne, when the body is turned to ashes (the body all this time being neither Purum nor impurum,

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but

Reason. 2.

Reason.3.

Reason.4.

Corpus confideratur ve est purum,impurum, non surum,

A collation betwixt the innocent, and old Adam.

Tri'ex necessitas,illata,

A collation betwire the inno cent, old, and gloris fied Adam.

but non purant) this is taken away by the refurrection. There was no dominion of finne in Adam before the fall, therefore he had no need of regeneration; there was no fense of finne in him, therefore he could not naturally die; the last consequent of finne was not in him, therefore his body stood not in neede of the resurrection.

Man before the fall, his body was immortall naturally: Christ the second Adam his body was mortall willingly, but not necessarily, for He tooke our infirmities upon him, Efay. 53, Joh. 10, therefore Augustine faith well, Traxit quidem mortalitatem sed non contraxit, & non fuit necessitas in Christo respectu peccati, sed respectu pæna. Hee tooke our mortalitie upon him, but he contracted it not by sinne : there was no necessitie whereby Christ swould die in respect of sinne, but in respect of the punishment. But man now necessarily dieth, It is appointed for all men to die, Eft illata neceffitas Adamo eft innata neceffitas nobis, & eft assumpta necessitas in Christo : Necessitie of death was layd upon Adam for his finne; necessitie of death is inbred in us; but death was willingly affumed by Christ. But yet when he had once willingly taken upon him our nature & infirmities, he must die; for it is appointed for all who have taken our naturall infirmities to die. A mangives his word willingly fuch for a summe for his friend, but when he hath willingly given it, a necessitie is layd apon him to pay it. So Christ willingly tooke this debt upon him, and now must of necessitie pay

The first Adam before his fall, his body was immortall, Ex hypothes, that is, if he had stood in obedience to God, there should have beene no contrarietie betwixt the humors of his body to have bred corruption, there should have beene no deformitie or defect in his body. But since the fall, the body is a mortall body,

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a deformed body, and corruptible. But in the life to come, the foule shall be satisfied in all her desires, & all evill shall be removed from it, both actuall and potentiall; there shall be no actuall evill, because grace being consummate in them, it excludes all sinne; there shall be no potentiall evill in them, because they being confirmed in goodnesse, they cannot sinne. Now the body in the life to come, shall be fully subject to the foule. not onely in respect of the being of it, but also in respect of the actions and passions, the motions, and corporall qualities of it; and then it shall be free from corruption both actuall and potentiall: it shall be free from actuall corruption, because there shall be no deformitie or defect in it, and from potentiall corruption, because then they can suffer nothing, that can be hurtfull to them; therefore they shall be impassible; When wee fay the bodies shall bee impassible, wee meane of the hurtfull passions that may hurt the body, but other wayes the fenfes shall have their comfortable passions from the objects; Passio sensus est perfectiva, passio natura est afflictiva vel corruptiva; The passion of the sense, perfits the sense, (as Mulicke doth our hearing) but the passions of the nature corrupts and affliels nature, as ficknesses. We shall have small use of the sense of touch in the life to come, which onely serves for the continuation of our kind and persons; this sense is common with the beafts; but the feeing and hearing being more excellent senses, are more spirituall, receiving more immaterially their objects: these fenses shall remaine in the life to come, and suffer by their objects, 1 Corinth. Chap. 15. Vers. 42. The body is some in corruption and is raised in incorruption.

Adams body before the fall was a glorious body, and beautifull; but the body of man fince the fall hath lost that glorious beauty, and hath many blemishes in

Dos. 1 Immortalisatis sige ima passibilitas. Duplex malum, ast nale, G potentiale.

Dos. 2 Claritatie fice glorie. Triplex pulchritudo,ex= ternaforma,orocedem ab extrinfeco, preceden: ab intrinjeco. it. But the body in glory shall be most beautifull, having the glory of the foule transparent in it: as we fee the colour of the Wine in a glasse; so the glory of the foule shall be seene in the body; this glory in the body shall bee a corporall glory, for this maxime holdeth, Omne receptum in recipiente, eft fecundum modum recipientis or non recepti; Every thing received, is in the thing receiving, according to the nature of the thing receiving, and not of the thing received. So the body being a corporall thing, receiveth the glory from the foule after a corporall manner. Abody may be fayd to be beautifull three manner of wayes. First, because of the come. ly proportionable colour of it; as Absolon was beautifull, this is a naturall beauty. Secondly, when the light from without doth thine upon a cleare object, as the Sunne upon a Looking glasse, doth cast a resex. The third arifeth from an internall light, as the light which is in the Sunne or Starres; The beauty which was in Adam before the fall, was that naturall beauty arifing from the comelineffe & proportion of his body, wherein hee exceeded all the fonnes of men; The beauty in Moyfes and Stephens face, was like the beauty of the beames of the Sunne reflex't backe upon the glasse. But the beauty of the glorified bodies shall be like the beauty of the Sunne and the Starres, not from without, as the light of the glaffe, but from the owne inward light; this is the light that is spoken of Matth. 13. The just shall shine as the Sunne in the Kingdome of my Father. Christs glorious transfiguration. was a forerunner of that glory that wee shall have in heaven : Wee Shall be made conformable so his glorious body, 1 Joh. 3.2. This glory in Christs transfiguration, in respect of the Essence, was all one with the glory in the life to come, but it differeth in measure from that measure which he hath in Heaven, because it was not perpermanent, but onely for a time, as the Sunne inlightens the Ayre. Againe, in the transfiguration it was onely in his face, but in glory it is through his whole body, therefore the Apostle calls it His glorious body, 1 Cor. 15. Thirdly, in the transfiguration his cloathes were made white; but in glory his body is not cloathed, 1 Cor. 15. 43. It is some in dishonour, and riseth in glory.

Adams body before the fall, was a nimble body and agile, fit for the discharge of the functions of his foule; for if Afahel was swift as a Roe, 2 Sam. 2. much more was Adams body. Man fince the fall, hath a heavy and a lumpish body, unapt to execute the fun ctions of the foule; neither can it performe those actions which the soule requires of it. But in glory, the foule having attained to the fulnesse of the desires of it, the desires of the soule mooving the body, the body must be most nimble to obey. In the first Adam there was no resistance in the body to the foule, but in the glorified Adam the foule shall communicate to the body such power, that it shall be most ready to obey it. Besides the glory that shall redound from the soule to the body, the soule and body both shall be replenished with the Spirt of God, which shall make the bodies nimble and agile, and not heavy and dull as they are now. One Eg befere it bee hatcht, is heavy & finketh downe; but when it is hatcht, and full of spirits, then it fleeth : So these bodies which are heavy and dull now, being then replenished with the Spirit of God, shall be agile and nimble; therefore the Apostle faith, We fall be taken up to meete Chrift, I Cor. 15. Our bodies then being agile, we shall meet Christ in the Ayre, I Cor. 15.43. It is somen in weakenesse, and raised in power.

The first Adams body was a naturall body, and was to bee entertained by food as our bodies to pre-

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Dos.

pre- A. Subtilization, five frie

The old Adams body, alserve it from corruption. though it be entertained by food, yet cannot be preferved from corruption. But the foule of the glorified Adam enjoying God, adheres to him perfectly; therefore the body enjoying the foule, shall be perfectly subject to the soule, and shall be participant of the soules properties, so farre as possible it can, having the vegetative and sensitive facultie fully subject to the reasonable foule, Then the meate and drinke of the foule fall be, to doe the will of the Father, Joh. 4.34. And to live upon that hid Manna, Reve. 2. The nature of every thing is more perfect, the more it is subject to the forme; but then the body shall be most perfect, and therefore then most subject to the foule, I Cor. 15.44. It is fowen a naturall body, and rifeth a fpirituall body; It is called a fpirituall body, not that it is turned into a Spirit, but because it shall be altogether ruled by the Spirit.

#### CHAP. V.

#### Of the perfection of Mans Body.

Prop.
Illust. 1.

MAn was created a middle, betwixt the superiour and inferior creatures.

There is life in Angel and Man, but more excellently in the Angell than Man; so there is life in Man and in the Beast, but more excellently in Man than in the Beast, and in this, Man may rejoyce, that there is no creature which disdaines to serve him; yea, The Angels are ministring spirits for his good, Psal. 104.4. And no marvell that he is beloved of all these, seeing all of these, in some fort, and every one of them, both earthly and heavenly things doe like him, because hee is a middle in which both agree; and as

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the Iewes fayd, 2 Sam. 19.43. Have we not all a part in David the King? So all the creatures fay, Have we not

all a part in Man?

There are three worlds, and man is the fourth. First, the elementary world. Secondly, the celestiall world. Thirdly, the angelicall or supercelestiall. Fourthly, the little world, Man. And those things which are found in the inferior worlds, are likewise found in the superior; we have here below the elementary fire, here it is, ignis vrens, burning fire: This same fire is in the Heavens, and there it is ignis fovens & vivificans, it quickneth and nourisheth all things. There is fire above in the celeftiall spirits, and there it is, ignis ardens & amor Seraphicus, burning in love; Man the fourth world hath all these three sorts of fire in him. First, the elementary fire, in the composition of his body of the foure elements. Secondly, the celestiall fire the influence of the Planets in him. Thirdly, the supercelestiall fire, the love of God heating and burning within him, Luk. 24. Did not our hearts burne within us?

God hath joyned all things in the world, per media, by middles; as first, he coupled the earth and the water by slime; so the ayre and the water by vapours; the exhalations are a middle betwixt the ayre and the fire; argilla, or marle, a middle betwixt slime and stones; So the shristall betwixt water and the diamont; Mercury or Quickfilver, betwixt water and metals; Pyrrhites the firestone or marcasse, betwixt slones and metals; the corall betwixt roots and stones, which hath both a root and branches; Zoophyta, or plants resembling living creatures (as the Mandrake resembling a man, the hearbe called the soythian lambe, resembling a lambe) are a middle betwixt sumals and plants; So amphibia; (as the Seale and such) betwixt the beasts living on earth, and in the Sea;

Illust 2.

Qui druviex mundut, elementaris,calcfis,fupermundamus,65 mierocojmos.

Illuft.3.

so the fleeing fishes are a middle, betwirt fowles and beasts; So the fleeing fishes are a middle, betwirt the fowles and the fishes; the batt betwirt creeping things and the fowles; the hermaphrodite betwirt man and woman; the ape betwirt man and a beast, and man betwirt the beast and Angels.

A collation betwixt the child in his mothers belly, and when he lives here after he is borne, and when hee

lived under the ceremonial! Law.

In the mothers belly, the first seven dayes it is seede onely, and then there is seare onely of effluctions, but if the mother retains the seede the first seven dayes, then there is hope that it will be embryo, this an imperfect child in the mothers belly; after the seventh day till the fortieth day, then there is danger that shee is abhort; if she part not with this before the fortieth day, then it is fetus vivens a living child, till the birth!

When the child is borne, if hee live till the seventh yeare, then there is hope that he shall be lively, and if he live till the fortieth yeare, that then he usually comes

to his perfection and wifedome.

Answerable to these under the ceremonial law, were the children passing the first seven dayes, who were circumcised the eight, and the fortieth day were to be presented before the Lord, Levis. 12.6.

## CHAP. VI.

## Of the Soule of Man.

He foule of man is an immortall fubstance.

The opposition betwixt the life of the beast, and the soule of man, sheweth that the soule of man is immortall. First, the life of the beast is mortall, and perisheth with the body, because there is no

A collation of Man betweenerhe three estates of his life,

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3.

Prop.

Illust. 1.
That the lives of beafts are mortal.

1. Reason.

operation in the sensitive facultie without the organs of the body, but in the beast there is no operation found above the sensitive facultie, for they neyther understand nor reason, Pfal. 32.9. Benot like the horse or mule, in whom there is neither understanding nor reason. That the beasts neither can understand nor reason, it is manifest thus, because all beasts and sowles of the same kinde workeal wayes alike, (being mooved onely by nature, and not by art) as all the Swallowes make their nests alike, and all the Spiders weave their webs alike; therefore the beast can worke nothing without the organs of the body: whereupon it followeth, that when the body of the beast perisheth, the life perisheth also.

In every thing which may attaine to any perfection, there is found a naturall defire to that perfection: that is good which every thing defireth; but every thing defireth the own proper goodneffe: in beafts there is no defire found, but in their preservation of their kind by generation; they have this defire, bie of nane, at this time, and in this place; but their defire reacheth not to perpetuitie, for the beast is not capable of perpe-

tuitie, therefore the life of the beaft is mortall.

Delights perfect the operation, and as fawces give a good relish to the meate, so are delights to our workes; when any thing hath attained the owne proper end, it breeds delight; but all the delight in beasts, is onely for the preservation of their bodies; for they delight not in sounds, smels, or in colours; but so farre, as they serve onely to stirre up their appetite to meate or to provoke them to lust, as when the Elephant beholds red colours, it moves him not to sight, but stirres him up to lust, and being thus enslamed he sights, but simply his lust is stirred up by it; therefore the beasts have no delight but in bodily and sensual things, and doe nothing but by the body: therefore Levit. 17.11.

2. Reajor.

3. Reafon.

The life of the beast is said to be in the blood, which is not to be found so in the soule of man.

Reason.4.

If the sense received things without a bodily organ, then any of the senses should receive in them both colours, sounds, smels, and tastes, because an immortal substance doth apprehend all the formes alike; as wee see in the understanding using no bodily organ, it understands all sensible things alike. Therefore the sensitive facultie is still bound to the organs of the body.

Reason.5.

The sense is corrupted by a vehement object, as the sight is dazled, and the eares are dulled, by too vehement objects of seeing and hearing: but the understanding, the more it apprehends, the more it is perfected; because it useth no bodily organ as the sense doth.

Object. But it may bee objected against this out of Ad. 26.24. Too much learning bath made thee madde; then it may seeme that the understanding is dulled by learning and not reached.

ning, and not perfected.

Answ. When a man becomes madde through learning, it is not the understanding simply that is madde, but the distraction is in the sensitive part arising from

the ill constitution of the body.

Confequence.

The foules of beafts are mortall, therefore Plate and Pythager as erred, who held that they were immortall.

### CHAP. VII.

Of the Immortalitie of the Soule.

Reason. 1.

Hat the Soule of Man is immortall, it is proved by these reasons. First, the Soule when it understands any thing,

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it abstracts from the things which it understands, all quantitie, qualitie, place and time, changing it into a more immateriall and intelligible nature; which is universalitie, and loseth the particular and individuall nature; as our stomackes when they receive meate; change and alter the outward accidents of the nonrishment to the owne nature, whereby it becomes flesh and blood. So the Soule when it conceiveth of a thing, it separateth all these dregges of particular circumstances from the body, and conceives it univerfally in the minde. When a man looketh upon a horse, hee feeth him of fuch quantitie, of fuch a colour, and in fuch a place; but when he is conceived in the minde, then it is an univerfall notion agreeing to all horses. As the thing conceived in the minde is not visible, because it hath no colours, it is not audible, because it hath no found, it hath no quantitie, as bigge or little : So the Soule it selfe must be of this nature, without all thefe; quantity, quality, time, and place; and therefore cannot be corruptible.

If the Soule were mortall, then it should follow, that the naturall desires should be frustrate, but the naturall desires (which are not sinfull in the Soule) cannot be frustrate, Natura nibil facit frustra, Nature doth nothing in vaine; it should be in vaine, if there were not something to content it, which being not sound upon earth, must be sought for in heaven; therefore the soule is immortal! A sinfull desire cannot be sulfilled as if one should desire to be an Angell; but naturall desires, (as the desire to be happy & to be free of misery) cannot be sulfilled in this life; therefore it must be sulfilled in the life to come: naturally every man desires to have a being after his body is disloved; hence is that desire web men have to leave a good name behind them, and so the desire that they have that their posterity be

Reason 2.

well,

well, and that their friends agree, and such and from this natural desire, come these ambitious desires in men who are desirous to erect monuments and sepulchers after their death, and, to call their lands after their name, Pfal. 49.12. So Absalon for a memoriall of himselfe, set up a pillar in the Kings dale, 2 Sam. 18.18. And the poorest tradesman hath this desire when he can reach no higher, he will have a some layd upon him, with his marke and name upon it; this very ambitious desire in man is a testimony in his minde that he acknowledgeth the immortalitie of the Soule.

Dif.44.9.2.

Quest. Scottus mooves the question here, how shall we know that these naturall desires are agreeable to reason, and that they must be fulfilled because they are naturall.

Answ. He answers, that this desire of the immortalitic of the Soule is naturall, because it longeth to have
man a perfect man; for man is not a perfect man, while
he hath a Soule and a Body joyned together after they
are separate, so that this desire cannot be a finfull desire,
because it is from the God of nature. Things without
life seeke their preservation, secundum numerum, in their
owne particular being, and resist those things which
labour to dissolve them; beasts againe desire the continuance of their kind ut nune, onely for the present,
they desire not the continuance of their kind perpetually; but man naturally desireth esse absolutum
sound, his perpetuall being, included within no
bounds.

Reason.3.

The Soule is no bodily thing, therefore it is not corruptible; if it be a body, it must be finite, and consequently cannot have an infinite power; but the power of the Soule is in a manner infinite in understanding, comprehending not onely singular things, but the kinds of all things, and universalitie; therefore the under-

**flanding** 

standing cannott be a Body, and consequently mor-

Object. But it may feeme, that the funne and fire which are bodies, may multiply things to an infinite number; and therefore bodily things may have power in infinite

things, as well as intellectuall.

Answ. The fire may consume singular things, by adding continual fewell to it; it cannot consumere species rerum, the kinds of things. But this is the perfection of the understanding, that it conceiveth not onely singular things, but also all kinds of things, and universall things, (that in a manner are infinite) and so where the understanding receiveth these things, it is not corrupted by them, neither corrupts them, but is perfected by them.

Every corruptible thing is subject to time and motion; but the Soule is neither subject to time nor motion; therefore the Soule is not corruptible: That the Soule is not subject to motion, it is cleared thus; motion hindereth the Soule to attaine to the owne perfection, the Soule being free from motion and perturbation is most perfect, and then it is most fit to understand things; as the water the more cleared. Therefore it was that Elisha when he was to receive the illumination of prophecy, he called for a Minstrell, 2 King. 3.14. to play sad musicke to settle his affections.

These things that are true, have no neede of a lye to further them, but to use the immortalitie of the Soule as a middle to further us, to the duties which wee are bound to doe, were to use a lie, if the Soule were not immortall; for many religious duties which we are bound to performe, require the contempt of this life, as the restraining of pleasures, which a man could not doe if hee had not hope of immortalitie, in which

Reason 4.

Reason.5.

he findeth the recompence of his losses. This perswafion of immortalitie, made the heathen undergoe death for the fafety of their countrey; and if our last end were onely in this life, then all that we doe should be for this last end, to ayme at it, to procure it, and never to crosse it it were great madnesse in men, to undergoe formany hard things as they doe, if they had not a perfwafion in their hearts of this immortalitie, if we hope onely in this life, Then of all men we are most miserable. 1 Cor. 15, and if the Soule were not immortall, Christ would never have commended him, who hated his owne Soule in this world, that he may gaine it in the life

to come, Mark. 8.35.

Reason 6.

The Soule is immortall because God is just; for God being the Judge of all, Gen. 18.23. it behooveth him to punish the wicked, and to reward the just; but if God did not this in another life, he should never doe it; for in this life, the wicked flourifb, and the just are afflicted, Plal. 37. therefore as God is just, there remaines another life, wherein the foules of the godly are rewarded for wel-doing: the Prophet faith, ler. 12. concerning every mans reward, O Lord thou art just when I plead with thee, yet let me talke with thee of thy judgements, why doth the way of the wicked prosper, and why goeth it well with them that they doe wickedly. To the which objection he answereth; (that he may defend the justice of Ged) Gather them together as a flocke to the facrifice; whereby he fignifieth that after this life, they shall smart in the life to come, howfoever they have escaped in this life. So Christ in the parable, Luk. 16. bringeth in Abraham defending the justice of God against the Rich glutton, Matth. Chap. 22 . Verf. 32. 33. God is the God of the living and not the God of the dead. As Christ proves out of this place, the refurrection of the body; fo hence is clearly prooved the immortalitie of the Soule:

Reason.7:

Soule: for when God makes a covenant with his owne, it is a perpetuall covenant, therefore it is called a covenant of falt, to note the perpetuitie of it, Num. 18.19. If these with whom God makes his covenant existe not, then the covenant must of necessitie cease; but the covenant of God indures for ever; therefore these with whom he makes the covenant must live for ever. God calling himselfe the God of the Patriarches after their death, Exod. 3.6. then the soules must be immortall after the separation from the body.

It is fayd of loss, although hee was flaine in the battell, yet, He was gathered in peace to his fathers, then hee must be gathered to the spirits of his fathers who enjoy peace, for he was not gathered in peace in his body; For he was flaine, 2 Chron. 35. It is sayd of Abraham onely that he was gathered to the body of Sarah, Gen. 25. 10. but of the rest simply it is sayd, they were gathered to their fathers; that is, their Soules were bound up in the bundle of life, 2 Sam. 25. 29. Which being well marked, is a good argument for the Soules immortality, and that it was knowne under the old Testament; by the sathers here, are meant, The spirits of the just men made perfect, Heb. 12.23.

The Heathen most of them were perswaded of the immortalitie of the Soule. Cicero cited out of Socrates, that the Swanne was dedicated to Apollo, because she sang sweetly before her death, like the children of God, who sing sweetly before they die; being perswaded of this immortalitie, die pleasantly, singing their last most joyfull song. And the Romanes when their great men died, and when their bodies were burnt to ashes, they caused an Eagle see and mount on high, to significate the Soule was immortall, and perished not with the body.

Reason. 8.

Reason 9.

Duplex Sita, absoluta

Consequence.

A collation betwirt the first Adam, and old Adam.

object. It the foule be immortall, how is it faid to die? Anfw. The foule of man hath atwofold life, one ab-Colute, another relative. The absolute or effential life of the foule is never loofed, for the effence of the foule is Metaphysicall, having a beginning but no end, having no corruption within it; the second fort of life which the foule hath is relative, having relation to God, and getting grace from him, this life may be loft, for it is not of the effence of the foulesthis last fort of life in the foule, which to us is relative, to Christ is personal and cannot be loft. Some perhaps may thinke that this distinction may bee more shortly expressed, and more plainely, by the life of nature, and the life of grace; but they are mistaken, for both these forts of lives, as well effentiall as relative, were naturall to Adam before his fall.

Our soules are immortall substances, as the Chaldeans say, incodem cretere temperatus esse animas nostrus cum calestibus, our soules are tempered in the same mortar with the heavenly spirits; therefore wee should be their servants, neither should wee measure our condition by our weake bodyes; but remember that we have spirits onely subject to him, who is the Lord of our Spirits, Revel. 22.6.

The soule is immortall; the Sadduces held, that the Soule was mortall AE. 23.8. and they sayd, Let us ease, let us drinke, to morrow we shall die; and the Apostie, Cor. 1.18, 23, hath it in the present tense, morimur, we die, to note the beastlinesse of these wretches, who thought they should be quite extinguished, both insoule and body presently, like beasts knockt on the head, and if any man asked them, why then study you to keepe the Commadements of God, seeing yee believe not the immortalitie of the Soule? they answered, that it might goe well with them in this life; but men

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now, who professe the immortality of the soule, yet study not to keepe Gods Commandements, that it may goe well with them in the life to come. Angustine professed, if he were perswaded, that the soule were mortall, then of all seets he would make choyse to bee an Epicarean.

### CHAP. VIII.

Of the conjunction of the Soule with the Body.

The foule is joyned to the Body immediately.

The forme is joyned to the matter without any middle, but the Soule is the forme to the Body: therefore the foule is joyned to the Body without any middle.

The Soule is joyned to the body; hence wee may gather that there are intellectuall Spirits or Angels which have no bodies; for if two things bee joyned together, the one perfect, the other more imperfect; if the more imperfect be found alone, much more is the more perfect: we see that there are bodies without spirits; therefore there must be spirits without bodies. Secondy, those things that are inseparable, the one cannot bee found without the other, but those things that are accidentally joyned together, the one may bee found without the other, as whitenesse and sweetenes are but accidentally found in Sugar, for whitenesse may be found, where there is no sweetnesse; as in Snow; so sweetneffe may be found where there is no whiteneffe, as in a Figge: therefore sweetnesse and whitenesse are but accidentally joyned together in the Sugar; fo the body & the Spirit are but accidentally joyned together; thereProp.
Illust. 1.

Consequence.

Duplex infeparabilitar, logica ( phylica.

Infeparabilo legi: um quod cogisatione potest fepararo santum un rifibilisas in houvine. Infeparabile physicum cum unum non dependent ab alio necessario un nigredo in corno.

fore

fore there are Spirits that subsist by themselves without bodies.

Object. But how is the Soule joyned accidentally to the body, seeing the soule is the effentiall forme to the body which animates it?

Answ. The soule, as the soule, is the essential forme to the body, and so it is inseparable, but the Soule as it is an intellectual Spirit is accidentally joyned to the bo-

dy, and may be separate from it.

Object. But it might some that the Apossle puts the Spirit betwixt the soule and body, as a middle to joyne them together, therefore the Soule and Body are not joyned immediately. I Thest 5.23. He prayes, that God would sanstiffe them in their Spirits, Soule, and Bodies.

Answ. By the Spirit is not meant here a third thing, which joynes the soule and body together; but by the Spirit hee meanes the gift of functification, which is through the whole man both in Soule and body opposite to the Old man, Rom. 76

The foule is joyned immediately to the body, therefore Averrois erred, who held that the phantafies or imaginations were a middle to joyne the foule and the body together. So these who held that the soule was joyned to the Body, by corporall Spirits: and so these who held that they were joyned together by light.

The foule being one, yet hath three distinct Faculties, the Fegetative, Sensitive, and Reasonable faculties.

In the conception the Vegetative and Sensitive faculties are vertually in the seed, until the fortieth day, and after the fortieth day the reasonable soule is insused, they give place, and it animates the body. Exod. 21. 22. If two strive together, if one of them strike a woman with child, that she part with her child, and there he no hurt, neither to the mother nor to the child, then the striker

Confeq.

Prop.

Illust.

Anima vegotativa to fensitiva, est vistan seminit, praparans materiams ad recipiendam formam intelledualem. shall not die but if there follow death of either of them, then the firiker shall die. If the part with the child before it bee quicke in her belly, then she shall not die; but if it bee a quicke child, and the part with it, then he shall die. Physitians and Canonists hold, that before the forty dayesit is not a living child; It is then called Golem, Pfal, 139. verse 16. Massa rudis, corpus imperfectum before the members be falhioned in it; The seventie reade these words, Exed. 21. verse 22. egeixevisusivon Non signatum; which they referre to the imperfect child when the woman abhorts, and the Rabins call it Asiman, which word they borrowed from the Greekes, as money not sealed or stamped; therefore the Law faith, Si exierint jeladedha, nati eius, her fonnes, the Law then meaneth of a perfect and a formed infant. when a reasonable soule quickens it; Why should one give life for life, when as yet the life is not perfed? Adams body perfectly fashioned, saith Agustine, received life and not before. So infants bodies perfectly fathioned receive the reasonable soule.

The foule is joyed to the body to make up one person.

The soule is not in the body, as a man dwelling in his house, or a Sayler in the shippe; for a house will stand without the man, but the body decayeth without the soule; she is not in the body as the Spider in her web, as Chalcidius held, determinate to one part of the body, and from thence giving vertue and instuence to the whole body; as the Spider dwelling in the middle of her Cob-web, seeles the least touch in the webbe, either within or without: Neither dwels the soule in the body as water into a vessell; or as one liquor into another; or as the heate in the fire; but as the morning light imparts the beames here and there, and in an instant doth unite her selfe to the transparent ayre, in all and every part thereof, still resting whole when the ayre is divi-

Prop.

ded,

ded, abiding pure when the ayre is corrupted. So the foule filleth the body, being all in all, and all in every part; and as the Sunne bringeth light from above, although we behold it in the ayre; fo the foule fprings from eternall light, although the thew her powers in the body; and as the Sunne in diverse places worketh diverse effects, here Harvest, there Spirng; here Evening, there Morning; fo doth the foule in our little world worke diverfely, upon diverfe objects, here the attracts, there the decocts; here the quickens, there she makes to grow; the light shines by it felfe, without the ayre, but not the ayre without the light; fo the foule lives by it felfe, but the body cannot live without the foule. But as in all comparisons there is some diffimilitude, so it is here; for the light is but a qualitie, but the Soule is a substance, the light comes from the substance of the Sunne, but the Soule is not of the Essence of God. This conjunction betwixt the foule and the body is foncere, that it makes up one Person, and this is the reason, why the soules long for the Bodies. Revel. 6.10. To be joyned againe to them in the resurrection.

Confequence

Prop.

Anima nonest vnibilio omni corporised organino, og naturals ad susceptionem corporis apto. The foule was joyned to the body to make up one Person, and to dwell perpetually in the body, but since the fall, the soule is from home in the body, and absent from the Lord, 2 Cor. 6.

The Soule is appointed onely to animate one

Body.

The body of a flee, must onely have the life of a flee in it, the Soule of a man cannot animate the Body of an other Man, or an Elephant, Materia individuales ejustem speciei sunt ita determinata; ut nullam aliam formam ejustem speciei recipere possunt, that is, Every Body of that same kinde is so determinate, that it cannot receive any other sorme of the same kind, but the owne.

The

The soule can animate no body but the owne body of it; therefore they erre who thinke that the Soule of Man may enter into the body of a beast and animate it, 2. The Pythagoreans and the Jewes erre, who held that the Soules went from one body to another. Mark, 6.16.

The foule was placed in the body, to animate and to

There are two things required in a forme. First, that it give a being to the matter. Secondly, that the forme and matter make up one thing; so doth the Soule of man give being to the body; and makes up one Person with the body.

Object. But seeing the soule is a spiritual thing, and the body corporall of two different natures, how can they make up one person?

Answ. The more excellent that the forme is, the more nearely it is joyned to the matter; and makes the neerer conjunction with it. So the soule of man joyned with his body makes a more stricter conjunction then the life of a beast joyned with his body. But if the body were of the same nature with the soule; it should not make up one person, as the life of the beast joyned with the body makes not up one Person, because of the basenesse of the forme which is onely drawne out of the matter.

We believe that Christ tooke upon him the nature of Man; and therefore a soule: which would not follow, if the soule were not an essential part of man, but onely a ruler of the body. Christs Divinity might have ruled his humanity; But Apollinaris was condemned for taking away of Christs Soule, and putting onely his Divinity in place of a soule to rule the body.

There are some formes which rule onely the body, E 4 but Consequence.

Prop.

Illuft. i.

Illuft . 2.

but doe not animate them, as the Angels, when they tooke bodies upon them; Angelorum operationes in corporibus non fuerunt vitales . Those things which the An. gels did in the Bodies were not vitall; They ruled the bodies, but they informed them not; and they onely moved the bodies. Secondly, there are some formes that informe things, but doe not rule them, as the formes of things without life. Thirdly, there are formes which informe and rule, as the Soule of man in the body.

Object. It is fayd that the Angels did cate and drinke, Gen. 18. Therefore they have exercised these vitall fun-

ctions in the body.

Anfw. Theodoret answers; Metaphorice non proprie dicuntur edere; They are faide to cate by way of metaphor, but not properly; because of the manner of the true eating; and the Philosopher faith, that, Vox eft actus animati corporis, The voyce is the act of the living creature; but when a Lute givetha found, it is but metaphorically a voyce (faith he:) So the eating of the Angels was but metaphorically a cating, for they eate

not to difgeft, or to nourish their bodies.

In this that the Soule is joyned to the body as the forme, we may admire the mervailous worke of God. for if David wondred at the mervailous fashioning of the body in his mothers wombe, Pfal. 139. much more may wee admire the mervailous conjunction of the Soule with the body, for we may observe that the highest of the lowest kind, is joyned alwayes to the lowest of the highest kind, as the lowest of living creatures (which have life) is the shell-fish; as the Oyster differeth little from the life of the plant, it comes nearer in order to the beast then the plant doth, because it feeles: therefore it is well fayd by one, Sapientia Dei conjungit fines (uperiorum principis inferiorum; the wisedome of God hath conjoyned the ends of the superior with the begin.

Arifot, 2, de auim.

Consequence.

Tho Aguin, contra gent.

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ming of the inferiour; as the shell-shish to bee the basest a mongst the sensitive, and mere noble then the ve get tive. So the body of man is the most excellent and highest in degree of the inferiour creatures; the soule (argaine) of man is the lowest of intellectuall Spirits; marke then how these two are joyned together. Therefore sitly the soule of man hath beene compared by some to the horizon, for as the horizon separates the upper parts of the world from the nether, to our sight, and yet the sphere is one; so doth the soule separate the intellectuall substances from the earthly bodies; and yet it is one with them both. And as Hercules was said to be Partim apud superos, partim apud inferos; so is the Soule, partly with the Spirits above, and partly with the bodies below.

The bodie joyned to the foule, maketh the foule a

compleate spirit.

The Angels without bodies are spiritus completi; but our soules without the bodies are incompleate spirts. The Angels when they assumed bodies, it was not to their perfection, but for their ministery, Non quibus juventur, sed quibus invente: Not that they were helped by these Bodies, but that they might helpe us. They have a double action, one of contemplation, another of ministery; for contemplation, to behold the face of God continually, Math. 18. 10. They tooke not bodies upon them; but onely for the ministry to us; but the soule of man is an incompleate Spirit, without the bodie.

The Soule was joyned to the body, to goe upward to

God, and not to be depressed by the body.

When water and oyle are put together, the oyle being more aeriall goeth above, and the water being heavie goeth under; so the soule being more celestiall went upward, and was not drawne downe by the body, when man stood in innocency.

The

Prop.
Fllust.

Prop.

58

Prop. 7llust.

Anima eft simplex in essentia es multiplex in potentia.

Prop.

Allust.

A collation betwire the innocent and old Adam.

The Soule hath fundry operations in the body.

When it groweth; it is call anima; when it contemplates, it is called a fairit; when it feeth and heareth, it is called fense; when it is called animus; when it discernes, it is called reason; when it remembers, it is called memory; when it affents lightly, it is called opinion; when she defineth a truth by certaine principles, then it is called judgement.

God hath wifely placed the faculties of the Soule

and the Body.

He hath placed the intellectual facultie in the Braine, as higher; the affections in the Heart, the natural part in the Liver and Stomacke; hee hath placed the underfanding in the Head, as in the throane; in the Heart as in the chamber; but the rest of the inferior faculties hee hath placed below, as it were in the Kitchen: and as it were an unseemely thing for a Prince to be sitting in the Kitchen, and never to minde matters of estate; so it is a base thing for the soule to have minde of nothing but of eating and drinking, and to choose Martha her part, but never Maries, Luk. 10. 42.

Man before his fall lived the life of God, but fince the fall he lives onely the natural life, and few live the life of grace. There is so little life in the shell-fish, that we cannot tell whether they live the life of the plant or the sensitive life. So the life of God is so weake in many men, that we cannot tell whither it beethe natural life or the spiritual life which they live. Zenzes the Painter painted grapes so lively, that hee deceived the birds, and made them come sleeing to them. Dedalus made autonium images mooving by themselves, hee made men believe that they were living; but Pygmaleon made an image so lively, that he fell in love with it himselfe. So hypocrites which live onely the life of Nature, they will so counterfeit the actions of the faith-

full,

full, that they make men beleeve indeed that they live the life of God; and sometimes they deceive themselues, thinking that they are living when they indeed are dead: the quickening power of the soule desires onely being, and so it rests: the sense would not onely be, but also be well: but the understanding aspires above all these to eternall blisse: these three powers make three sorts of men, for some like plants doe fill their veines onely, some againe doe take their senses pleasure like beasts onely, and some doe contemplate like Angels: therefore the Poets in their sables doe saine, that some were turned into flowers, others into beasts, and others, into gods.

### CHAP, IIII.

## Of the end of Mans Creation.

An was created to ferve God. A circle is more perfect than a line, for a circle returnes backe to the point whence it began: but a line is more imperfect, never returning to the place from whence it began. Man and Angels returne backe to God who made them , like a circle, but the beafts are like a line goine fraite forward, never looking backe to God againe, who made them. It is true, some make the circle of a small circumference, and returne to God scone after they came forth from him; others againe make it as large as the world, and run through all things, feeking bleffednesse, but finding none, after a large and wearisome compasse, they returne to their maker at last, as Salomon did when he had proved all vanities. But the most part are like the beasts, comming from God as a ftreight

Prop.

Illust. I.

Duplex oft motus, redus,
or circularia.

streight line, but never returne backe to him againe, and therefore are miserable eternally. The beasts content themselves with their owne proper objects, never looking to God.

Therefore when beaft sin the Scriptures are brought in praying God, Pfal. 148. It is onely to ftirre up man

that he may prayle God.

All the creatures in some fort returne to God, in so farre as they resemble him in their being, but because God is a most wise and understanding Spirit, it was necessary that a visible Creature should be made like to him in understanding, who should turne about againe, to prayse and honour him; and not onely to be an occasion of his prayse (as the beasts are,) but should directly prayse him.

Man before his fall was directly 'carried to the right end; but fince the fall other visible creatures are carried to their proper ends: but man now neglecteth his proper end, wherefore he was created, and is led forward by the inventions of his owne heart.

So much of the Soule and body of man, and their threefold estate, in Creation, Fall, and Restauration: we come to the Image of God, by which he comes to be participant of the nature of God.

CHAP. X.

Of the image of God in Man.

MAn in his Creation was made in holinesse, to the image of God, and to beare rule over the rest of the visible creatures.

God hath an effentiall Image, and a personal Image; his effentiall Image, is holinesse and righteousnes, common to all the three persons; his personal Image, is Iesus Christ:

When

Consequence.

Illuft. 2:

A collation betwist the innocent, and old Adam.

Prop.

Illuft. I.

When Man is said to bee made to the Image of God, hee is to bee vuderstood to bee made according to the effential Image, and not to his personal Image: for if it were meant of his Personal Image, then as Augustine thanks well, hee would have said, Let us make Man to my Image, and not to our Image; But Man being restored to the Image of Godagaine, is restored both to the essential Image, and is conformed to the Image of his Sonre Christ lesus, Rom. 8. Those whom he fore knew, hee predesinated to be made like to the Image of his Sonne.

The similitude of one thing is found in another two manner of wayes. First, when one thing is like to another in nature; as when the fire burnes the wood, the heate in the wood is like in essence with the heate in the fire. Secondly, one thing is like to another in knowledge and understanding, as when wee seele or see the fire burning. Now the goodnesse of God is communicated to his creatures, not onely by the giving them being, but also in giving them boly knowledge in some measure like unto himselfe, and in this principally consists the image of God.

There is a twofold fimilitude; the first is naturall, the fecond by representation; the naturall similitude is when one thing is like to another by nature, as one egge is like another : and this is twofold; either perfect or imperfect; perfect as betwirt these things that are of the fame kind, as the Sonne is the perfect I mage of his Father, 2. Cor. 4.4. Imperfect is that which is fomewhat like in nature, and by way of Analogie to that which is perfect, as created wisedome in Man hath some Analogie with the increated wisedome in God, Coloff. 3. 10. A similitude by representation, is when things are represented to the minde, and this representation is either objective or formall, Objective when one maketh a fimilitude, according to the patterne which hee hath before his eyes; and this is seene in artificiall things,

Duplex imago, essentialis,

Illust.2: Duplex of similarity, fecundum naturam & in cognitione,

Illust.3.
Dup'ex est similistado,
nasurain, est reprasentas
esta.
Duplex est similistado
naturain so seta ant
imperseta seu analogica.

Duplex similitudo repras fentatica, objectiva, et formals:

things, as when Ahaz, 2 King, 16. made an Altar, according to the patterne of the Altar which hee faw at Damascus. A formall representation of a similitude is, when the minde formes the fimilitude of a thing; and this kind of similitude in the minde, is more abstractive and perfed then the former; and the objective dependethuponthis, for every externall representation, proceeds from a formall and inward representation in the minde, as when they made the golden Calfe, Exod. 32. First, they carried the formall representation of this Calfe with them out of Egyps; and they made the objective fimtlitude of it in the wildernesse. So when Moses received the patterne of the Tabernacle from God on the mount, hee kept the formall representation of it in his minde : but when hee erected it and fer it up according to the patterne, Exed. 29.42. this was the objective representation. Now when it is fayd, that man was made according to the Image of God , Gen. 2. It is not to bee understood that he was made according to the perfect Image of God, for Christ is onely the perfect natural. Image of the Father, Heb. 1. but he was made to his Image by way of Analogie, not expressing his Image fully and naturally. Man was not made to the Image of God objedive, because God had no patterne without himselfe to make him by : he was made to the Image of God formally, when he was made to the exemplar that was in the mind of God.

Prop. 7 lluft. 1.

Vt aliquid set imago red tota requirumtur, i. ut set simple, i. ut procedat inde aut naturalter aut artificialiter. A similatude differeth much from an Image.

An egge is like to another egge, yet it is not the image of another egge; for the one is not of the other, neither can wee know in particular this egge from that egge: for that which is the Image of a thing; first, it must be like it; secondly, it must bee from it, either naturally, as thereflex of the countenance in the glasse; or artificially, as the seale in the waxe from the seale it selfe. When

When it is the image of a thing made by Art, it reprefenteth not the thing artificially, but naturally; for the image of Cafar is not exinftranto, the image of Cafar, at the appointment or pleasure of the Painter; for then any figne which the Painter should make; should bee the image of Cafar; but Art must imitate nature as neare as she can: so that the image is the image in so farre, as it naturally represents. Thirdly, it must represent in particular the thing it selfe.

There are foure wayes to take up the Image of God in man. First wee know a man in vestigio, by the print of hisfoote; Secondly, weeknowhim, in umbra, by his shadow; Thirdly, wee know, in speculo, in a glasse; Fourthly, we know him, in filio, in his Sonne, Wee know a man in veftigio, by the print of his foote, Speciem bic cognoscimus sed non individuum. We know that a man hath beene there and not a beaft, but wee know not this or that man by the print of the foote. Wee know a man, in umbra, by his shadow; here we take up somewhat more of man then hee did by the print of his foote, as weeknow it is the shadow of a man, and besides this, his qualitie how tall hee is, but wee know not in particular by the shadow this or that man, The creatures they are but the shadow of God, they demonstrate to us that there is a God & they shew to us his greatnesse and power, but no more. We know a man in speculo, in a glaffe, when wee feethe image of his face in the glaffe, here wee discerne and know him more particularly. Man in his first Creation was like to this image: When we fee a mans sonne that is begotten of his Father, that is the most lively representation of a man, when he presents his person, manners and all, and to Christ is the personall and naturall image of the Father: and man renewed, is the image of Christ.

3. utilludiplum ad vivem representet. In imagine sunt exemplar & exemplatum, z. maturalizer representat, 3.particulariter.

Il's ft. 2. Quatur modir, den cors noscimum, 1 in restigioz. in ambra, 3 inspeculo, 4. in sitto:

Man

Conseq. 1.

Man was made in holinesseto the Image of God; therefore the Anthropomorphita (who thought man was made to the Image of God according to his Body, thinking that God had had also a Body) were in a grossetor; for when as in the Scripture there are seete, hands, and eyes, attributed to God, it is but by way of metaphore or borrowed speech; other wayes, as Theodores marketh well, wee should bee forced to ascribe a monstrous body to God because hee is saide to have wings, to have pennes, Psal. 18, and to have seven eyes, Zach, 4-

Conseq. 2: Hieron Oleafter in Gen: The Image of God is not properly in the body but by reflex, therefore these also are mistaken who thinke that God in the Creation tooke vpon him the visible shape of a Man, and according to that shape made Man, for man was made according to the image of God in the Soule, and not according to the shape of his Body.

Confeq13.

These who thinke that man was made to the image of God (that is, according to the humane nature of Christ which hee was to assume of the Virgin Mary) erre also, for God saith not, Let us make Man to thy Image, but, to our Image. Secondly the Sonne of God according to his humane nature, is said rather to be made according to the likenes of other men, Phil. 2.7. It is true that by grace these whom he foreknew he predestinate to bee like the Image of his Sonne, Rom. 8.

A collation betwixt the innocent, old, and renued Adam.

Adam when hee was made to the Image of God in his first Creation, was like to the Moone in the full; Man fallen, before regeneration is like the Moone in the conjunction, altogether obscured by Sunne, the Image of God then is defaced and blotted out in Man by sinne: the image of God in Man restored, is like the Moone waxing and growing by degrees till shee come to her perfection. But as in every similitude there is some diffimilitude, so it is here, for when the Moone is in the

conjunction, shee is nearest to the Sunne, her light and life, and is more illuminate by his beames, than in the opposition, although it seeme not so to us; and therefore the Church is well compared in her perfection, to the Moone in her conjunction. Againe, the dissimilitude would bee marked, because the Moone in her sulnesses in opposition, furthest from the Sunne; but the Church in her Plenilunio of grace, she is nearest the Sunne of righteousnesses. The Moone in her conjunction is nearest to the Sunne; but the Church in her conjunction being darkned by sinne, is surthest from her Spouse the Sunne of righteousnesses.

The first Adam was made a living Soule, but the second Adam was made a quickning spirit. I Cor. 15. that is, the first Adam in his Creation could have begotten children to his owne image, in holinesse, and righteousnesse, but could not have given them perseverance, and continuance in grace; but the second Adam, that quickning spirit; as hee begets children to his owne image, so he gives them perseverance in grace, that they

fall not away againe.

Of this we may gather, if Adam had not finned, his children might have finned; for his posterity by generation, could have gotten nothing from him, but that which he had himselfe; but Adam had not this gift of confirmation to continue; therefore he could not propagate this to his children, Effective non potest esse perfectior cansa, For the effect cannot be more periect than the cause.

The Image of God confifted in perfect holineffe and

Man was not to grow in holinesse, as he was to grow in knowledge; for he was fully holy, and had all the persections of it, which was requisite in a Man.

The first Adam was holy, one; fully; but not onorthe, newed Adam.

A collation betwirt the Innocent and lecond Adam

Confeq.

Prop.

Illast

A collation betwire the innocent, second and renewed Adam. hee had not the gift of confirmation in holinesse, to make him continue to the end. Iesus Christ the second Adam was holy 525 & 52071225, he was full of grace and holinesse, and could not fall from his holinesse; but the renewed Adam is holy, 5202225 & 5207125, he is but renewed in holinesse in part, and through Christ hee cannot fall from his holinesse.

#### CHAP. XI.

Of the knowledge of Adam in bis first creation.

Prop.

This Image of God made Adam to have perfect knowledge, both of God and his creatures.

There is a perfection in parts, and a perfection in degrees: he had all perfection in parts of knowledge before his fall, but hee had not then attained to the perfection of degrees in his knowledge, because he was not confirmed in grace.

Illuft.2.

His knowledge was obscure, comparing it with the light which should afterward have beene revealed to him; for these principles of knowledge which he had, were both common and imperfect: if they had beene singular, they had not beene principles but conclusions; if they had beene cleare, they had not beene principles but meanes.

The Image of God in Adam was either inward or outward, his inward Image was either in his understanding, will, and affections or passions. His outward Image was in his dominion over the creatures (spoken of in the second part.) In his understanding consided his knowledge:

Adam had knowledge both of God, and of his creatures; his knowledge of God was either his inbred

know-

knowledge, which was naturall, or his acquired know. ledge, by the creature; or his revealed knowledge, cither of God or of his creatures: of every one of these in order, and first of Adams inbred knowlege.

## CHAP. XII.

# Of Adams inbred knowledge of God.

An before his fall, had an inbred knowledge of MGod, before he knew him by his creatures, or any other teacher.

As light is the first object of the eye, and not the light of the Sunne or Candle. So God is the first object of the minde, but not this or that way revealed, by his creatures, or by his word.

The principles of things, are either manifest in themfelves onely, or, they are manifest to us; that there is a God, is a principle manifest in it selfe, because there is no neede of a middle to proove it. But it is not a principle knowen in it selse to us, because we must use mid-

dles, that this principles may be stirred up in us. The first principles which we have of God, are naturally inbred within us; but the first principles of other sciences arise without from the senses. Principia de Deo, & principia scientiaram ex opposito differunt ; cognoscimus deum, per extromissionem, cognoscimus scientias per intremissionem. The knowledge of God wee have it by extromission; but the knowledge of the first principles we have by intermission. The understanding at the first is voide of all formes, yet it is capable of all formes; as the eye being voide of all colours, yet is capable of all colours; the way how the understanding receives these formes into it is thus, the fenfe

F 2

Frop:

Illust.1.

Principia de deo Gel sunt per fe nota vel fecundum

Illuft.2.

Dupe'x eft intelledus, agens, to pof shin.

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shere they are more refined, than they were in the sense; and by the light of the intellectuall agent, the possible faculty now actually understands. As the woman in the Gospel who lost her groat, could not have found it agains untill the candle was lighted: so this possible power in the understanding, could receive no objects from the imagination, unlesse this light intervened, and thus the first principles of sciences are bred in the minde; for if I had never seene with my eyes, totum, the whole, I could never lay up this first principle in my uninde, that, the whole is more than the parts. So that all this knowledge comes from the sense first, and that maxime holds true, Quiequid est in intellectu, pri-us suerat in sense.

noivi eprosa.

object. If all our knowledge comes from the fenses, how are these principles sayd to be naturally in man?

Answ. They are sayd to be naturally in him, because they are framed in the minde, without any reasoning or discourse; but the conclusions drawne from these, are made up by discourse, and are not alike amongst all

men, as the first principles are.

Ob. If all our knowledge of things come by the sense, how is it then that the man in the Gospel, who was borne blind, when he began to see, sayd that, be saw men walking a farre off like trees, Matth. 8.24. If hee had not had some notion of trees in his minde without helpe of the senses, how could hee compare men to trees?

Answ. This notion which hee had of trees was by other senses, as by feeling and hearing; but if hee had beene both deafe and blind, &c. He could have had no notion of trees, as no blind man can judge of colours.

The principles of sciences, are not naturally inbred in us, therefore Plate, Origen, and Averrois, erred who

held

Confeq.

held that the Soules were from eternall, and the principles of all sciences, were from all eternitic, inbred with them; and to learne was onely to remember, and an actuall knowledge of those imprinted notions. This comparison then, cleares not the purpose well, if a master were to seeke his sugitive servant in a multitude, it were in vaine for him to seeke him, unlesse he had some pre-notions of him, in his shape and favour; or carried some picture drawen by others. So unlesse something were drawen within us, we could never take up those things without; but there is no such principles drawen in our minde at the first, untill they be formed out of the imagination, and layd up in the minde; and by these we may enquire, after that which we understand not.

Wee understand nothing by intromission through the senses to the understanding; then Adams knowledge which he had of all the creatures when he awaked out of his sleepe, was an extraordinary insused knowledge, and was not naturall to him: But the first knowledge of God, is inbred with us, and is enlighted with that first light, which enlightens all men comming in

the world, lob. 1.9.

This inbred knowledge, which man had of God before the fall, is most obscure now since the fall; as he
who writes with the juyce of an onyon, the letters cannot be read at the first, unlesse the paper be holden to
the fire to dry the letters, and then they appeare
legible. So this is written with the point of a diamont
(as it were) in the hearts of all men, that (shere is God)
although they cannot reade it at the first, untill they
begin to consider the creatures more nearely, and to
waken that which is lurking within them; The Poets
say, that Oedipus knew that he had a father, but he
knew not, that Laim was his father; So man by nature

Confeq.2.

A collation betwirt the innocent and old Adam.

Rom. 1.20 deum megarant, non ex habitu matura, fed eu affestu malstia, knoweth that there is a God, but he knoweth not the true God.

Quef. Whether is this inbred knowledge which we have of God; or the knowledge which we have of him

by the creatures more cleare?

Duplex of univerfale, confusum er abstractum.

wm.

Cognoscimus particularia per sensum,us uni versatia per intelledium,

Duplen ordo, in ventionis, G aufcultationis.

Fonferalib , 2.9.2.5.8.

Anfw. This inbred knowledge is more obscure, than the knowledge which wee get by creatures. The first fort of knowledge which we have of God now, is miverfale confusum. Example, when wee behold a mana farre off: firft, we take him up to be a creature, then we take him up to bee a living creature, and then to be a man, and at last to be Peter or lohn: here we proceed, from the univerfall to the particular, from that which is confused, to that which is more cleare and distinct. So the first fight, which our minde doth get of God now, is but an obscure and confused fight, as that which the Athenians bad of God, Att. 17. When they worshipped the unknowne God; fothat of the Samaritans, loh. 4. They worshipped they knew not what. Then we are led by the creatures some what more clearely to take them up, which is called univerfale abstractum. So, first we learne particular things by sense, and then univerfall things by our understanding; The Philosophers found out a fort of reasoning by induction, ascending from the particulars to the generall, as Socrates is a living creature; therefore all men are living creatures; Plate is a living creature, therefore all men are living creatures. Here we goe from the particular to the generall, and fo we proceede thus from the creatures to take up what God is. There is a twofold order in discipline : first, the order of invention, as those who finde out Arts, begin at those things that are most knowne to our fenfe, and most familiar to them; the fecond is the order of hearing, as when a mafter proceeds in teaching his schollers from the cause

pounds to the fimple, from the particulars to the generall; but in the last, we proceede from the fimple to the compound, and from the universall to the particular; in the first we compound, is the second we divide. When we learne by the creatures to take up God, it is ordo inventionic; but when God teacheth us in his schoole, and instructs us by the eare, this is a more perfect kind of learning, this is called ordo ausentationic.

Man by nature, hath fought out and polified all other forts of Arts and Sciences fince the fall; but the know-ledge of God, they have detained captine, and more

and more obscured it, Rom. 1.18.

First, they found out Physicke, and necessitie bred this; then they found out morall Philosophy, civilitie bred this; then they found out Mythologie or fabulous theologic, and delight bredthis. This Mythologie againe, they divided three manner of wayes, first, Physically, as Homer brings in the Gods fighting, thereby hee meant he fighting of the Elements, winds and raines. Secondly, morally when they placed, Firgo Infitia the daughter of Impiter betwirt Lee and Libra; they fignified that Iustice had a hand both in fortitude and equitie. Thirdly, Theologically, as Inpiter begate Venus upon the froth of the Sea; whereby they fignified, when the gods begat any good motions in the hearts of men, there is nothing but vacuitie and froath in them, no preparation nor disposition to goodnesse; butthe knowledge of God is more and more obscured in Man since the fall.

Ordo composicionai (gr rzfolncionai, fen ab univers fali, ad particulare, (gr contra

Prop.

Illust. 1.
Necessan peperit Physis cam; crosition, moralem philosophiam; delectare, mythologia, physica, morales, er theoles gira.

F 4

CHAP.

### CHAP. XIII.

Of Adams acquired knowledge of God by the creatures.

Prop. Illust. 2.

Tribus modis persenitur ad cognitionem Des.1. per viam negationis,

An before his fall, knew God by the creatures. We are led to take up God fundry waves. First. Per viam negationis, as God is not this, northis; therefore he is this: the Scriptures proceede thus in describing God, as, God cannot denie himfelfe, 2 Tim. 2.13. God dwels not in houses made with bands, Att. 17. God neyther Reepes nor flumbers, Pfal. 121.4. Here we proceede as the carver of an image doth, hee cuts off this and this, to make it thus; and for this purpose they apply that of Seneca, Deus eft id quod vides, & quod non vides; God is that which thou (ceft, and which thou feeft not; by affirmation we know what a thing is, and how it is diftinguished from other things; but when we proceed by way of deniall, we distinguish athing from other things, but know not what it is. Anselmus sheweth this way of negation very excellently; Circumficit anima mes, & non widet pulchritudinem tuam; aufcultat dy non audit harmoniam tuam; olfacit & non percipit odorem tuum palpat & non fentit levitatem tuam, habes enim hac in te domine deus modo ineffabili : that is, My foule looketh round about and feeth not thy beauty, it barkneth, and beares not thy harmony it smels but smels not thy favour, it feeles but feeles not thy lightneffe, for thou haft thefe things in thee O Lord after an inspeakeable manner.

But here wee must marke that wee must not still proceede in deniall, for then our mindes would evanish to nothing; but at last wee must rest in some positive thing, which carrieth some resemblance of God; he is not a Body, because a Body is composed, here is not like to other Spirits mutable; but

2

a Spirit immutable, most simple, and of him-felfe.

Secondly, we proceed, per viam eminentia, good and evill are fayd to bee comparatively with that which is best; amongst the creatures a Body is good, a Spirit is better, which notwithstanding hath not his goodnesse of himselfe; therefore hee must have it of him, who is absolutely good; The Scriptures teach us how to take up God, thus, the excellent things, it calles them Gods things or belonging to God; as high mountaines it calls them Gods mountaines, Num. 10.33. tall Cedars it calles them, Gods Cedars, Pfal. 80.11. great wrestlings it calls them Gods wrestlings, Gen. 30.8. 30 it is fayd, Ninive was great to God, that is, very great. Ionas 3.3. So, Moyfes was faire to God; that is, very faire, Act. 7.20. So when the Scripture will expresse great things, it compounds them with the name of God, lab, so with the name of God, El,2 Sam. 23.20. Arriel, that is, as yee would fay, A very frong Lyon, to teach us that when we fee any excellent thing in the creatures, we should elevate our minds to the infinite beauty and greatneffe which is in God, Gen. 33. 10. therefore lacob when hee faw Esam loving countenance, it was as though he had feene the face of God.

When the beames of the Sunne strike upon a watry clowd, the beames are reflexed backe againe to the Sunne, and leave behind them in apparance to our sight imaginary colours, which is the Rainebow. All the creatures should be reflexed backe againe to God; the beauty in the creatures is but a shadow, untill we come backe to the beauty in God; and as we count little children foolish, who come to catch the Rainbow by the the two ends, so are they soolish who are bewitched with the beauty in the creatures, and ascend not to the beauty in God.

Thirdly,

2.per viam eminentia,

Cant S. G. Flamma Iah.

3. Per viam canfationis.

Thirdly we proceede to take up God, Per viam can-(ationis, from the effects to take up the cause; as first, to that first matter, which the Philosophers call Materia prima, or that Tobu vabohu, voyde of all forme, Gen. 1. Secondly to the Elements; Thirdly to that which is compoled of two of the Elements, as the vapours of Water and Aire, the exhalations of Aire and Fire, Fourthly, to these that are made of three Elements, as the meteors. Fiftly, to those that are made of all the Elements, as the inferior creatures. Sixtly, to those that have vegetative life onely, as Plants and Hearbs. Seventhly, to those that have sense, as the Beasts, Eightly, to those who have reason, as men. Ninthly, to those that are intellectuall Spirits, as the Angels. Lastly, to God himselfe. Thus we proceed from the lower steppe of lacebs ladder, Gen. 28. 12. and ascend up to God himfelfe.

Illust. 2.

Triplen caufa particula: ru univerfalu, cy fupers eminens, There are three forts of causes, the particular cause, the universall cause, and the supereminent cause. Adam could not be led by the effect, to take up the particular cause; as here is an Image; therefore Polycletus made it; here is a Picture; therefore Apelles painted it. Secondly, from the effect, he could not be led, to take up the universall cause alone; as, here is a man, therefore the Sunne hath begotten him; but this, here is a man, therefore the Sunne hath furthered his generation; Namsold homo generant hominem, the Sunne and a Man beget a Man; But from the effect he was led to take up the supereminent cause, as here is a world, therefore God hath made it.

A collation betwire the Innocent and old Man before the fall, could clearely make up this conclusion; here is a world, therefore God hath made it, but fince the fall he maketh not this conclusion clearely, for the greatest Philosophers thought the world to be eternall with God, and here they stucke as mice in pitch.

Ther el

There is a twofold disposition of the causes of all things in their operations; Series causarum, an order of causes, and eirculus causarum, a circle of causes. Hos. 2.21. I will heare the Heavens, and the Heavens shall heare the Earth, and the Earth shall heare the Corne and the vrine, and they shall beare Israel, this is series causarum. Secondly, this is the circle of causes, as deaw breeds clowdes, clowdes breeds raine, raine breeds deaw, and so about againe, 2 Pet. 4.4. This yeare as the last yeare, all things cantinue alike since the beginning: from the effects here we may be led to take up the first cause, and so ascend to God.

Man before the fall went by the order of causes, eyther from the cause to the effect, or from the effect to the eause. From the cause to the effect; God must heare the Heavens, that the Heavens may heare the Barth, and the Earth must heare the Corne and Wine, that they may heare Israel. From the effects to the cause, as the Wine and the Corne heare Israel, therefore the Earth hath heard the Corne and Wine, and the Heavens have heard the Earth, and God hath heard the Heavens: But Man after his fall goeth like a blind horse in the milne, round about in the circle of second causes, Psal. 12.9. Impi ambulant in circuit, and never elevate their minde to the first cause God.

Adam before his fall, faw God clearely in the creatures, as in a glasse.

We fee three wayes. First, bolinas, streight out thirty or forty miles. Secondly, when we fee around nais, streight up, then we fee so many thousand miles up to the Stars. Thirdly, if we looke yerron nois, downeward, then wee fee but hard before us.

Man before the fall saw streight out, beholding God; but now hee lookes downeward onely; now hee is used, 2 Pet. Chap. 1. Verf. 9. A pur-blind Man seeth

Dup'en processive causerum, in seres, cor incerculo.

A collation betwirthe

Duplex ords in cognitione resumment by Betting & dianumins.

Prop.

Illust.

A collation betwist the

feeth nothing but that which is hard before him.

object, The effects cannot demonstrate the cause, unlesse they be proportioned to the cause, but there is no proportion betwixt the creatures and God; therefore no creature can show that there is a God.

Answ. We may demonstrate that there is a God by his creatures, although we cannot have a perfect know-

ledge of him by them.

Wee afcend by degrees to the knowledge of God.

First, wee see him in his creatures: Secondly, by some visible signe; as Esay saw him, Esa. 6. In creata gloria: Thirdly, in umbris, as the Iewes saw him: Fourthly, in carne, as the Apostle saw him: Fisthly, per sidem, as the beleevers see him: Sixtly, ingloria, as the gloristed see him. Adam had a more cleare sight of God than that which hee had by the creatures; hee had a more cleare sight than that which the Iewes had; he had a more cleare sight than that which the Iewes had; he had a more cleare sight than that which is by Faith: but he had not so cleare a sight, as the gloristed have in Heaven of God.

The knowledge which man hath by the creatures shall evanish in the life to come.

in the life to come; because of their imperfection; this imperfection the Apostle noted in these words, I Cor. 12.9. We know in part, and we prophecy in part, we know in part by the creatures, and so wee apprehend. So we know imperfectly by prophecy, I Cor. 13. by proofs, here the Apostle understands that knowledge which wee have of God by the creatures, Rom. Chap. I. Vers. 19.70 proofs to God, that is, which wee naturally know of God by the creatures: and by prophecy here, hee meanes, not onely the foretelling of things to come.

Prop.

Illust.

Gradus perveniendi ad vifianem Dei funt hi.x. in creaturis 2. visibili signo 3. in umbris 4. in carne 5. per fidem 6. in gloria.

Prop.

Illuft. I.

but

but also the interpretation of the Scriptures, I Cor. 14. but when that which is perfect shall come, both these forts of imperfect knowledge shall be abolished; this the Apostle declares by the example of little children. I Cor. 13.11. whose knowledge groweth daily by experience, then their former weake knowledge is abolished. So he declares this by the similitude of a glasse, and of a darke speech Vers. 12. There is a two fold glasse by the which we know God; the first, is the Scriptures; the second, is the book of nature; but by both these we get but an obscure fort of knowledge of God; and as in an enigmaticall or darke speech we apprehend certaine fignes, but wee come not to the full meaning of the things fignified, as Sampson proposed to the Philistims this Riddle, Out of the eater came meate, and out of the bitter came sweet, Judg. 14.15. The Philistims could understand, what was bitter, and what was sweet; but they could not understand the meaning of the Riddle. So it is but an obscure fight we get here and enigmaticall, comparing it with the fight which we shal have of God, in the life to come.

A greater light obscures alwayes the lesser, as the Moone giveth no shaddow when the Sunne shineth; but shee casteth a shaddow when the Sunne shineth not; So the Planet Venus casteth no shadow when the Moone shineth, but shee casteth a shadow when the Moone shineth not; Heere the greater light, obscureth alwayes the lesser. So in the life to come, the glory that shall bee there, shall obscure all the light that wee get by the creatures now; for if it shall abolish the preaching of the Law and the Gospel, and the knowledge that wee get thereby, I Corin. 15. Then hee shall give up the Kingdome to the Father; what Kingdome? his personall Kingdome (preaching of the Word, administrating

Duplex feculum scripturarum (3 nasura,

Illust.2.

Illust.z.

Prop.

Illust.

Duo funs media, propinquins, 15° remorius ea: que Velob foura Gel clara.

A collation betwirt the innocent and old Adam.

ministrating of the Sacraments such;) if that knowledge shall cease in the life to come, why shall not the knowledge which wee get by the creatures cease.

In a dimme light wee can perceive a thing which a greater light doth obscure, as the light of the Starres obscures not the light of a Glow-worme; but yet the light of the Sunne obscures both. So the knowledge which Adam had by the voyce of God, and that Beographia, the sight of God which be saw, obscured not the knowledge which he had by the creatures. But in the life to come, the bright light light in glory shall obscure both.

The fight which we have now of God, farre differeth from the fight which Adam had in his estate of inno-

cency.

When we looke upon a thing by two media middles, if the nearest middle be perspicuous and more cleare, and the furthest or remotest middle, be thicker or more obscure, then things appeare more cleare and evident unto us; but if the nearest middle be obscure and groffe, and the remotest clearer, then things appeare lesse to us. A man when he beholds a Fish in the water, hee feeth her by two middles. First, by the Aire the clearer middle, therefore the Fish seemeth greater to him and nearer; but the Fish being in the water, and beholding a man upon the banke: (first through the water the groffer middle, and then through the aire the clearer middle) the man standing upon the banke seemeth but little, and a farre off to the Fish. So we see the Starres by two middles: first, by the Aire which is the grossest middle, then by the Heaven, which is the purer and remoter: therefore the Starres seeme but little to us and a farre off.

Man before his fall did looke upon the clearer and more perspicuous middle, hearing Gods voyce, and

law

faw that 300,200,200,200, the fight of God: then he looked upon the more obscure middle, which is the creatures;
therefore he got a more cleare fight of God and nearer. But after his fall he lookes first upon the creatures,
and then hee heares his word; therefore the fight
which he gets of God here, is more obscure and remote.

The diversitie of the sight arising three manner of wayes. First, from the object. Secondly, from the organe. Thirdly, from the middle. Fiftly, if the object be clearer or obscurer, then the sight different. Secondly, if the middle be clearer or obscurer, then the light different, as if a Christall glasse be interposed, the sight is clearer; but if a greene glasse be interposed, the sight is obscured. Thirdly, if the organe be hurt, or when the spirits of the Eye are disturbed, as we see in drunken and mad men, to whom one thing appeares two, and in these who runne till their heads bee giddy.

The diversity which wee have of the sight of God in the life to come, and in this life, arising not in respect of the object God, for he remaines One still to all; the diversitie then ariseth, partly from the diversity of the meanes, for God doth not manifest himselfe, by the like meanes to all, and partly from the diversity of our apprehension, for all apprehend him not in a like manner, but in the life to come the diversitie shall not arise from the diversitie of the meanes, being to some clearer, and to some obscurer; but onely according to the diversitie of our capacitie, as a pint cannot containe a pottle, and this shall make the degrees in glory, 1 Cor. 15.

A collation betwixt the first Adams knowledge and the second Adam lesus Christ.

First, the fulnesse of knowledge is of two forts. First,

Illust 2.
Trea requirement ad videndum, objectum, or a ganum, or medium,

A collation betwise the innocent, old, renued, and glorified Adam.

A collation betwirt the innocent, and second

in

Duplex est plens'udo setentia. I. respectu scientia. L. respectu ejus in quo est.

Duplex plenitudo feientia respectu objections tensive of extensive.

The second collation betwixt the first Adams knowledge, and Christs. Them. part. 3.9.5. art. 10. Christins consideratur, vi viator, go vi compression for the conference of the compression of the compression of the compression of the conference of the conference of the conference of the compression of the conference o

Quadrup'excognitio fuit in Christind vanassacialingins (a, o experimenta tain. Duplex consideratio Christing to Denifiel us homo.

in respect of knowledge it selfe. Secondly, in respect of him that hath the fulneffe of knowledge; The fulneffe of knowledge, in respect of knowledge it selfe, is then, when one attained to the highest and uttermost of knowledge. both, Quad effentiam & virtute intensive, & extensive, that is, when he hath it fo far forth, as it may be had & to all the effects & purpoles, whereunto knowledge doth or can extend it felfe ; this kind of fulneffe of knowledge was proper to the second Adam Christ, of whose fulneffe wereceive, lob. 1.16. The first Adam had folneffe of knowledge, in respect of the subject or him that had it, according to his estate or condition, both intenfively to the ater-most bounds that God had prefixed, and extensively in the vertue of it, in that it extended to the performing of these things, that he was to performe in that place and condition that God had fet him in.

Secondly Christthe second Adam was both viator and comprehenfor, (the Apostle toucheth both these estates Phil. 3. So runne that yee may comprehend .) Christ when he was viator tafted of all our three estates; for first, he was free from sinne, that was our estate in innocency; fecondly, hee felt the punishment of our finnes, which is the condition of Man fallen; thirdly, he faw God face to face, when he was here viator upon the earth, which shall bee our estate in glory. So Christ being both viator and comprehensor, his knowledge differed farre from the first Adams; for as hee was comprehenfor, he had beside his divine knowledge, his bleffed knowledge, which they call facialem cognitionem; and besides that hee had inditam or infusam cognitionem; and thirdly, acquired or experimentall knowledge. Christs knowledge then was eyther as hee was God, or as hee was Man : as hee was Man hee was eyther comprehensor or viator; as hee was

come-

comprehensor he had that bleffed knowledge, called sacialis; as hee was viator his knowledge, was either insused, or experimental; his insused knowledge, was either knowledge of naturall things, in which he excelled Adam in his first estate; or his knowledge in spirituall things, & herein he excelled the Apostles and Angels themselves, in the knowledge of the mysteries of our saluation. His experimental knowledge, was that whereby hee learned things by experience as wee doe. In his insused knowledge hee grew in the habites. In his experimental knowledge hee grew in the privation to the habite. As he was comprehensor, hee grew not in the babite; as hee was viator, hee grew in the babites of things which were insused into him; as hee was viator hee grew from the privation to the habite, in these things which he learned by experience.

Christs infused knowledge differed from his blessed knowledge; for by his bleffed knowledge nee faw things in verbo in the word, but by his infused knowledge hee knew things in genere proprio, et per species rerum; by the formes of things as they are here below. Secondly, hisbleffed kno wledge, semper eft in actu, it is ever in act; but by his infused knowledge, hee goeth from the babite to the act, turning himselfe to the view of things here below actually : as when Christ afked of Peter, Matt. 17. 25. Whether or no doe the Kings Chidren pay tribute; Christ had the babite here, and knew well enough that the Kings fonnes pay no tribute; now he turnes this babite to the all. when hee propounds this question to Peter. Againe, there is atwofold knowledge, abstractive, and intuitive: I have the abstractive knowledge of a role in winter in my minde; I have the intuitive knowledge in my minde when I fe the rofe grow in lune. Christs abstractive know. ledge is the habite; and his intuitive knowledg is the act. Christ he excelled the Angels, in this infused knowledge,

Differentia inter Christi infusam, & beasam cognitionem,

Duplex cognitio, habitualis, & actualis.

Cognitio duplen, abz firactiva Grintuitiva,

for although they have species connat as verum, naturally bred with them, yet this infufed knowledge farre furpaffed theirs, fo it farre furpaffed the knowledge of all the Prophets, for his Body and Soule being bypostatically united to the God-head, hee must have a more perfect knowledge than any other man could have infused in him. Thirdly, he had experimentall knowledge, and herein he grew from the privation to the habite; as in his infused knowledge hee grew but from the habite to the act. When a Doctor goeth to the Schooles to teach, hee proceeds from the habite to the act, and hee growes in the babite : Christ grew thus in his infused knowledge, but hee grew not so in his bleffed knowledge. boy goeth to the Schooles to learne, he goeth from the privation to the babite, and so did our Saviour Christ, in this third fort of knowledge experimentall; and hee knew more when he was thirty yeares old, than when he was twelve; hee could not tell what woman touched him in the multitude (when they crowded about him,) untill the woman with the bloody-flix, fell downe before him and acknowledged it was shee, Luk. 8.45. So hee could not tell whether there were figges upon the figge-tree by this fort of knowledge, Mark, 11.13. and in this fense hee was ignorant of the day of judgement, Math. 24. 36. this ignorance in Christ was not sinfull ignorance, it was ignorantia pura negationis, but not prava dispositionis, for hee was ignorant of nothing of that which he was bound to know; when he was here upon the earth hee was ignorant of this day of judgement as Man, Math. 24. 36. both in his infused and experimentall knowledge; first, in his infused knowledge, for all infused knowledge proceeds from the habite to the act, for by exercifing the habite wee come to the act : but Christ by his insufed knowledge could not come to the act, to know

बेपूर्णिय भूमें बेक्कंद्रेयनार,

of this day in particular. Hee knew that God should judge the word, and that he should judge it on a certaine day, here he proceeded from the babite to the act; but from the habite hee could not proceed to this particular day, for this is, superioris scientia; farre lesse could hee know this particular day, by his experimentall knowleege. But now being in glory and having received all power, and being appointed judge of the Church, it is most probable that now as man hee knoweth this day.

In his experimental knowledge hee farre excelled Adam ; for Adam non pernoctavit in honore ( as the lewes fay) Pfal. 49. 3. He lodged not one night in honour; they gather bence that Adam fell in the day of his Creation; and confequently could not have such experimentall knowledge of things as Christ had. This his experimentall knowledge, he learned it not of any teacher as wee doe, neither from any Angell. he was taught by no man, for when hee was twelve yeeres of age hee could reafon with the Doctors, Luk. 2. So lob. 7 they marveiled whence he had fuch learning, seeing he e was not taught. Secondly, he had it not from an Angel; an Angel in his agony came and comforted him, Luk, 22. that it might evidently appeare that hee was Man, and stood in neede of comfort; but they never came to inftruct him.

Wee and the Church of Rome differ about this ignorance of Christ, for they hold that Christ is said to bee ignorant of the day of iudgement, because he would not reveile it to others; the Scriptures say he grew in knowledge as he grew in stature, Luk. 2. but he truely grew in stature: therefore hee truely grew in knowledge. Secondly, the Scriptures say, Luk. 2. that, hee grew in grace with God and Man; but he cannot bee said to seeme to grow in grace with God; therefore

Origen in trad. 3, in

A collation betwire the Church of Rome and us, concerning Christs knowledge and ignoz rance. Daglex adus rationis primus, es secondas esta es duplex adus scientia, primus es secundus,

A collation betwire the knowledge of Adam and the Angels. hee cannot bee faid to seeme to grow in grace with Men, but verily and truely to grow. There is in an Instant, the sirst act of reason, when hee beginneth to speake; and the second act, when hee beginneth to learne; and the sirst act of knowledge, is the second act of reason; an Instant hath the sirst act of reason, but not the second. A learned Man when he is sleeping hath the sirst act of knowledge, but not the second.

The Iesuites will have Christ, when hee was an Infant, to have the first act of knowledge, as the learned man when hee is sleeping; and they make him onely to proceed from the habite to the act in knowledge. But wee hold that in his experimentall knowledge, hee was like other children, who have onely the first act of reason, and proceeded from the privation to the habite.

A collation betwixt the knowledge of the first Adam, and the knowledge of the Angels.

First, the Angels take up things by one act, they neither discover nor reason; they learne not hoc ex hoc : sed hoc post hoe; this of this, but, this after this; they proceed not by way of Syllogisme, enthymeme, or induction as wee doe; they are intelligentes creatura, but not ratiocinantes, vaderstanding creatures, but not reasoning , so shall the knowledge of Man, which hee shall have of God in the life to come, bee intellectuall and not by discourse; the Apostle Ephes 3. 10. faith The Angells learne by the Church, they take up in an instant the cause with the effect; but Man before the fall tooke up the cause by the effect in time : in thunder there is lightning and the cracke, thefe two goe in an instant together: and thus the Angels take up the knowledge of things; but Man cannot in an instant take them up together because of the organs of the body.

Object. But it may feeme that they goe from the

figne to the thing fignified, Exod. 12. the blood was sprinkled upon the lintals of the doores, that the Angell might not destroy their houses.

Answ. The Angel reasoned not thus as we doe; here is the figue, therefore here is the house; but this blood was sprinkled upon the lintals of the doores, to confirme and assure the doubting Israelits, that the Angel thould not destroy them.

The Sacraments are not instituted for Angels or for men angelicall like unto Angels, but for poore and

doubting finners.

Adams experimentall knowledge, was gotten from formes drawne from their fingular objects, as the face in the glaffe, differeth from the face it felfe, and the print in the waxe from the feale; fo that which Adam abstracted from the creature, differed from the creatures themselves; but the knowledge of the Angels is not abstractive, they behold the effence of things, and take them up. The Angels have three forts of knowledge. First their morning knowledge, which is the knowledge they have of the my flerie of the incarnation, 1. Pet. 2. They defire to looke into this myflery. Secondly, their midday knowledge, which is the knowledge they have in beholding the God-head. Thirdly, their evening knowledge, which is the knowledge they have in beholding the creatures below here. Adam before his fall, had not this their morning knowledge, nor their midder knowledge, but he had their evening knowleage.

Queft, How should Adams children have come to his

knowledge if hee had flood in innocency?

answ. Some thinke they should have had the use of reason, and perfect knowledge at the very first; and that they should afterward have growne to more experimentall knowledge. Secondly, others hold that so

Consequence.

The fecond collation betwire the first Adams knowledge and the Angels.

Sciencia est absoluta et essentialism Deogrammens schemana est abstractiva species, in phantasia humana est concreta, sed an elisminemarinjan essentiali

Coll. 3.
Triplex angelorum
cognitio, masusina,
meridiana, Vespersina.

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Duplicia dona, I. respectin matura, 2. respectinger= sona.

Duplex cognition Aua:

foone as they had beene borne, they should have had the use of reason, so farre foorth as to discerne outward things good or evill; as the little Lambes by natures inflinet, doe know the Wolfe, and flee from him, and feeke the dugge of their dammes.) but not to discerne things concerning morall vertue and the worship of God. Thirdly, others hold that they should have had nouse of reason at the first, and this seemeth to be the foundest; for the gifts bestowed vpon Adam were of two forts. First, the gifts that were bestowed upon him, fecundum naturam specificam, as hee was the roote, out of which all mankind proceeded, and these gifts all his children should have beene partakers of. Secondly, the gifts which were bestowed upon him personally; such were these, presently to know after his Creation, and to be immediately created of God, and to be created a perfeet Man in full stature; these hee was not to communicate to his posterity: they should not so easily have come to this knowledge as Adam did, to whom he could not propagate his actuall knowledge, but his potentiall; for they were to be borne, as in weakenesse of body, so without actuall knowledge; fo not having universall notions in their mindes, but being appointed by God to fecke for knowledge, by inward light and outward meanes: yet they should have farre more easily attained to the meanes than wee doe now and more certainely. For the Soule of man is like that useth spies: if they bring no newes he knoweth nothing; it they advertise lyes, then the counsell So if a Manbee blind end deafe, then goeth awry. hath hee no understanding. So if phrensies possesse the braine, it blots the formes of things, and the phantasie prooves vaine and brings no true relation to the Soule; But Adams senses arising of the exact temperature of the Body, gave full information to the phantaphantasie, and so it should have beene in his posteritie, as they grew in time, they should have received without any errour, the impression of any object. Thus should they have attained to the knowledge of humaine things and so much the more easily should they have come to the knowledge of God, than man doth now.

Man before his fall tooke up God by way of Ana-

logie, or proportion, and not fully as he is.

There is a full taking up of God whereby onely hee taketh up himselfe, neither Man nor Angel can thus conceive him. Secondly, there is a conception, and taking up of God by way of Analogie, as Adam seeing such goodnesse and beautie in the Creatures, gathered by way of Analogie, what goodnesse and beauty must be in God. The creatures are not like God univace, that is, simply like unto God, neither aquivoce, having onely a resemblance in name to him: but they are like to him by way of Analogie. Thirdly, there is a salse conception of God when we take him up salsely.

There is an Analogie of similitude, and an Analogie of proportion. Analogie of similitude, as when it is sayd, bee ye holy as I am holy, Levit. 19. 2. but there is no Analogie of proportion betwixt God and man, Esay. 40.18. Adam tooke up God by Analogie of similitude, but not by way

of preportion.

Man tooke up God by way of Analogie, but since the sal he hath a salse conception of God: as when the Iewes resembled him to a Calse earing hay; and the Papists paint him like an old Man: So they conceive not God by Analogie of similatude, when they resemble him by an Idoll.

object. Seeing Gods attributes and essence are one in themselves, how can we take them up as distinguished without errour? Makes not this a salse conception in our understanding?

G 4

Anfw.

Prop.

Jilust, 1.
Triplex conceptus dei,
adaquatus, analogicus,
& falfus.

Analogia realis, eft pri= mum in des, fea fecum= num rationem nominis est prins in nobis.

Illust, 2. Duplen analogia, simizlisudinin er propercionis.

A collation betwirt the innocent and old Adam,

Attributa Sniuntur in Dec, dispergunter in creaturis, ut rady folis, Answ. Although these attributes bee one in God, yet in operation towards us, they are distinguished when our vnderstanding conceives them, Est inadequatus conceptus sed nonesalsus, It is an unequal conception but not false. The matter may be cleared by these examples.

First, the powers of the Soule which are dispersed in the organs of the Body, (in the Eye it is seeing, in the Eare it is hearing,) yet in the Soule it selfs they are united, pure et eminenter, simply and eminently. So although iustice and mercy bee divers in operation toward us, (for hee punisheth not by his mercy, nor sheweth mercy by his iustice) yet in God they are one, pure et eminenter.

Secondly, the thunder when it breakes upon a tree, it bores the hard, it burnes the dry, it scatters the leaves, and peeles the barke, yet the thunder is one in it selfe. So the attributes of God, although they have divers operations upon the creatures, yet they are one in themselves; when I conceive these operations distinctly in my understanding, this is not error in my conception of God.

Thirdly, the light is one in it felfe, yet as this light is reflext upon the creatures, we take it up diverfly. So the attributes of God being one in him, yet when they are dispersed amongst the creatures, we take them up distinctly.

Man before his fall could not take up that fully, which was in God; this was no finne in him, for it was but a negative conception: it was more than his nature could reach unto. But Man after his fall conceives of God privatively, that is, hee takes up lesse of him than he is bound to take vp.

There are three things that hinder us to take vp a thing. First summa formositas, the great beauty in it. Secondly.

A collation betwixt the innocent and old Adam.

Duplex conceptio, negatiz

Trea impedimeta in conceptu, summ a formositas, summa desormitas, et summa insormitas. condly, Summa informitas, the great informitie in it. Thirdly, Summa deformitas, the great deformitie in it. We cannot take up God for the great beautie that is in him; hence is that faying, We have seene God, therefore we shall dye; sudg. 13, 22. We cannot take up the first dayes worke, for the great informitie in it, being without all fashion or shape. We cannot take up sinne for the great deformitie that is in it.

Quest. What should a man doe, seeing he cannot be-

hold the glory of God, or take him up?

Answ. Wee must looke upon the Man Christ, for, he who seeth the Sonne, seeth the Father, lob. 14.9. A Man cannot behold the Sunne in the Eclipse, it so dazeleth his eyes; what doth he then? he sets downe a basen full of water; and seeth the Image of the Sunne Eclipsed in the water. So, seeing we cannot behold the infinite God, nor comprehend him; wee must then cast the eyes of our Faith upon his Image Christ; when we looke into a cleare glasseit casteth no shadow to us, but put steele upon the backe, then it casteth a resex: So when wee cannot see God himselfe, wee must put the Manhood of our Lord Iesus Christ, (as it were a backe to his Godhead,) and then he will cast a comfortable resex to us.

Quest. Shall were comprehend God in the life to

answ. We shall not simply be comprehenseres, but, rather apprehenseres; that is, our understanding cannot comprehend him, but it shall take hold of him.

Object. But the Apostle saith; 1 Cor. 9. 24. Sorunne that yee may comprehend; so, Philip: 3.12. then it may seeme that wee shall bee comprehenders of God in the life to come.

Answ. There is a double fort of comprehending

Duplex comprehensie,

the first is vifu, in the vision; the second, manu: in the life to come wee shall comprehend him and lay hold on him; but wee shall not see him totally and fully: and so we shall apprehend rather than comprehend in the life to come.

Object. If wee comprehend him not infinitelie in the life to come, it may feeme that wee cannot be bleffed then; for no finite thing can make a man bleffed.

Answ. Apprehendimus infinitum sub ratione infiniti, sed non infinite; We apprehena an infinite thing, as being infinite, but not by an infinite apprehension, for wee apprehend him who is infinite, but finitely: and it is a true axiome, Omne receptum of in recipiente, non per modum recepti, sed per modum recipientis; that is, every thing is received by the receiver, not according to the thing received, but according to the measure of the receiver.

Quest. Is not our apprehension infinite then?

Ansir. It followeth not; the thing is infinite extrinsece, in it selfe; but not intrinsece et formaliter, in the intelle &. So we say, fin is infinite objective, because it is
committed against the infinite God, and not intrinsece,
respecting the forme of it. But that which wee apprehend of God is extrinsece sinitum, but, intrinsece et formaliter infinitum.

## CHAP. XIIII.

Of Adams reveiled knowledge of God.

Prop.

An in his estate of innocencie knew the true God in his attributes, naturally, but he knew not that there was a trinity of persons in one true God but by revelation.

Quest. Whether beleeved Adam before his fall the in-

carnation, as he believed the trinitie of persons?

Answ. Hee could not believe the incarnation, for then hee should have understood of his owne fall, and consequently, hee would have beene in a perpetuall feare before the fall.

Object. But it may be saide, that Adam might have knowne the end not knowing the meanes, as Io/cpb knew that he should be ruler over his brethren, but he knew not the meanes how that should bee effected, as that hee should bee sold to the Madianits, and be a slave in Egypt; So Adam before his fall might have knowne of Christs incarnation, and yet not know his owne fall.

Answ. loseph knew by revelation that he should bee Lord ouer his brethren; but Adam before his fall s for ought we finde,) had no such revelation, and therefore could not know Christs incarnation, for it was not knowne till God revealed it to him after his fall: That the seede of the Woman should tread downe the head of the Serpent, Gen. 3.

## CHAP. XV.

Of the knowledge which Adam had of the creatures.

Man in his first estate had the first principles created in him of all sciences and liberall arts, whereby he might understand the nature of the creatures here below, and so learne by them.

As hee was Pater vinentium, the Father of all living, fo he was Pater scientium; for as hee was able to beget children, so hee was able to teach his posteritie.

Adams knowledge, the Angels and ours, differ foure manner of wayes. First, hee had his knowledge per species infusas, and not per species connatas as the Angels

Prop.

Allust.

A collation betwint the innocent, old, and renewed Adam.

have ;

Scientia vel est insusa, connata, acquisita, vel experimentalis. have; we have our knowledge now, per species acquistas he had not his knowledge by experience as we have, yet he should have had his experimentall knowledge of sciences and arts if he had stood.

Queft. Whether was his knowledge one fort of know-

leage with ours, or different?

Answ. It was not a different fort of knowledge from ours, although his was infused, and ours acquired. The fight which we have naturally, and that which was miraculously restored by Christ to the blind, was one fort of fight, though the one was supernatural, and the other naturall; so although Adams knowledge was insused and ours acquired, yet it is one fort of knowledge, because they are both set upon the same objects.

Secondly, Adams knowledge and ours differed in extent of knowledge, for hee had the knowledge of all things which might bee knowne; that befalls to no man now, for he knoweth nor that which hee should

know.

Thirdly, his knowledge and ours differed, for he knew the cause of every thing; we for the most part take up onely the effects of things, but know not the causes. The load fromedraweth the yron to it, yet being rub'd with garlike it cannot draw the yron to it; here hee could understand the cause, but we perceive onely the effect, that the yron is drawneup, but know not the cause; Tripolium, tripolie or turbet, changeth the colour of it three times in a day; for in the morning it is white, at the middle of the day it is of a purple colour; and in the evening it is light, red, or of a scarlet colour; hee knew the reason of it, wee know onely the effects. God knoweth the cause and the effects of things more excellently than they are in themselves; Adam knew as much as was in the creatures, but weeknow leffe than is in them. There are fome colours

In amplitudine scientia,

He knew Sióti, w: know ôti.

Pencer. de divin.

Cognisio triplex, supere= mineus, adaquasa, es desiciens,

qua exaquant visum, as the greene colour is equall withour fight; there are some colours que superant vifum, that exceed our fight, as the fnow featters our fight; there are some colours that are deficient and leffe than our fight, as the tawnie colour: these colours which scatter the fight, the Greekes call flaxgitiza; these which gather the fight, they call ourspiring; the creatures they are leffe than Gods knowledge, they are equall with Adams knowledge, but they exceed our knowledge now. The knowledge that man had before the fal of the creaturs & fince is illustrate by this Apologe, the Wolfe defired the Crane upon a time to suppe with her, and powred thinne pottage upon a table which the Crane could not picke up because they were so thinne; the next night the Crane defired the Wolfe to supper, and brought a long narrow glasse with pottage in it, which she could easily put her beake into and eate of it, but the Wolfe could not put his head into ir, but lickt onely the glaffe without. Man before his fall was like the Crane, who could dive eafily into the glasse, hee could easily take up the nature of the creatures; but fince the fall he is like to the Wolfe, licking without the glaffe, never putting his head within, to attaine to the fecrets of nature; therefore it was that antiquitie fainted veritie to bee hid in a deepe well.

Fourthly, his knowledge and ours differed in the fure retaining, for man in his whole estate could not forget things taught him; but man now doth forget the things that are taught him: we ease now like to the houre glasse, for that which we receive in at the one ease goeth out at the other; or like to a sieve, which keepeth the branne and letteth the floore goe: so now wee forget the good, and retaine the bad.

A collation betwixt that knowledge which Salomon had

Different reten-

A collation betwixt Sademons knowledge and Adam in innocency. had of naturall things, and that which Adam had before his fall. Man in his innocent effate excelled all that e-

ver were in the knowledge of naturall things.

But it may be fayd, 1 King. 2. 12. that, there was never none like Salomon, in knowledge, before him or shall be after him, therefore Salomon excelled Adam in knowledge. Some answer, that the comparison is here onely of Kings; there was never such a King in Ifrael, that had fuch wisedome as Salomon; but in divine things Adam excelled him. But we must not grant this, for in the knowledge of naturall things Adam excelled all; then the comparison must onely bee betweene Salomon and other sinnefull men since the fall, hee excelled all sinfull men in knowledge, but not Adam in his innocent estare.

Queft. How did Adam understand all forts of trades and sciences before the fall, seeing his posteritie is sayd to find out many after the fall, Gen. 4. As some of Cains posteritie found out the Art to worke in brasse, some to make tents; fo Nosh after he came out of the Arke plan-

ted the first vineyard, Gen.9.20.

Answ. He had the knowledge of all the liberall sciences before the fall, but the mechanicke and fervile trades that serve for mans use after the fall hee knew them not, for hee was not to eate bread by the freat of his face: his worke should have onely beene

a recreation to him.

A collation betwixt the innocent and old Adam.

The first Agam had knowledge of the liberall sciences, but lince the fall he poreth onely in the earth; and delights onely his fenses, as the finding out of mulicke; and for his profit, as folding of cattell, Gen. 4. But before the fall he had his mind clevated higher to God, and to the knowledge of the liberal fciences; and as the sciences followed Adam (the Divine; ) so when the Gospell was restored, all liberall sciences follow

it, as the shadow doth the body, and was restored with it.

Adam knew all Arts and sciences before his fall, therefore Philosophy is not an invention of the beathen, for it came first from Adam to the Patriarches, and so hath continued still; the ancientest of the Philosophers are but of late, and they did learne the most of it out of Egypt; the exemplar of Philosophy was from God; that which was framed to the exemplar was from man.

Quest. Whence commeth it that some men excell others so farre now in Arts and liberall sciences?

Answ. It comes from a new gift of God; it is a new gift of God to excell even in these mechanike things and liberall sciences: as the Lord gaue to Bezaliel and Aboliab aspeciall gift to worke in gold and silver, curious worke for the Tabernacle, Exod. 34. I. Esai. 28.26. For his God doth instruct him to discretion, and doth teach him. God giveth a new gift to the husbandman to excell in husbandry. It is true that after the fall Man lost not altogither this naturall knowledge; Vulneratus est in naturalibus, et spoliatus est in spiritualibus; that is, hee was wounded in his naturall knowledge, and spoiled of his supernaturall, for if hee had altogether lost this naturall knowledge, the life of man could not have beene entertained; but to excell in this knowledge, this must be a supernaturall gift.

So much of Adams understanding wherein his knowledge confisted, both inbred and acquired. We come now to his Will, wherein chiefely confistent the consent to these things which his understanding hath discerned, and here standeth the power that the Will hath over all the actions of men.

CHAP.

Consequence.

Duplex Philofophia, exs

## CHAP. XVI.

## Of the will of Man.

There are two principall faculties in the foule; the understanding and the will, which continually accompany it, both in the body, and out of the body.

The understanding, is an essential facultie in the Soule, whereby it knoweth, judgeth, and discerneth naturally truth from falsehood.

The will, is an effential facultie in the Soule working freely, having liberty to chuse, refuse, or suspend, not determinate to one thing.

It is called a facultie, and not a habite : because a habite is determinate to one thing; but a facultie may make choyce of moe. Secondly it is faid; to workefreely, to put a difference betwixt it and naturall agents, which fill worke after the same manner, and are alwayes carried to the same object: as the Sunne naturally cannot but heate, and it is but by accident if it breed cold: againe, it is fayd, to worke freely, to put a difference betweene it and the actions of beafts, which are but semilibera actiones, for the beafts cannot but chuse still the felfe fa ne thing, being alike affected; as being hungry they cannot chuse but cate, as the stone being heavy cannot but goe to the center. Creatures without life, have neither liberum motum, a free motion, (because they are moved by another) neither have they liberum judicium, free judgement, because they are not moved by reason: the beatls have a free motion, because they move themselves, according to the natural instinct which God hath indued them with; but they have not a free judgement, for they are not directed by reason. Man bath both

Prop.

Illast.

Ageenruaturale moves tur ad finem, agens per intellectum moves ur in finem, both free motion, and free indgement; whereby he worketh freely. Naturall agents determinate no end to themfelves; but reasonable creatures propound and determinate an end to themselves: therefore no natural agent

hath freedome, but instinct.

There are three properties of the Will. First, the conformity of the Will with the understanding. Secondly, the liberty of the Will; for when it followeth the last judgement of the understanding, it followes it freely. Thirdly, the power of the Will, whereby the Will after the election, (which now it hath gotten by the direction of the understanding) applyethit selfe to the attaining of the object.

The first property of the Wil is, that in the operation it dependeth upon the under standing, and followeth the di-

rection of the mind.

The Will followes the direction of the understanding, either in choosing, suspending, or refusing; this is called, sequecitas voluntatis: the will of it selts is but caca potentia, and hath nothing but a desire; which yet hath not desire to any particular object, except it be led by the light of the minde: hence come these sayings, nihilin voluntate quod non prius sucrat in intellectus; error in notitia parit errorem in voluntate; quod intellectus male indicat, voluntas male appetit; et tantum diligimus quantum cognoscimus; that is, There is nothing in the will which was not first in the understanding: So, error, in knowledge breeds error in the will: so, a false judging of a thing, breeds a false desire of a thing: so, the more wee love, the more weeknow.

There is in the understanding, intellection, or ratio speculativa, which is of things to be known by Man; and intellectus, or ratio practica; of thinges used to bee done by Man, and fall under his election. Againe, in Mans practical reason, there is reason going before, say-

Tres Proprietates Volumtin, conformstas, libertas, et potestas,

The first property of the will.

Illust. 1.

Duplex intelledus. Speon ativus, er practicus. In intellictus practico duplex ratio, pracedens et subsequens. Voluntus sequitur Visimum indicium practiciintellectus. ing, this may be done; and another following the practicall understanding, faying, this shall be done; and this last judgement, of practical understanding, the Will followeth, and saith, this will I doe, she is in suspence before shee heare this last conclusion.

Quest. What is the reason that the Will doth not alway sollow the last judgement of the understanding? for oftentimes it goeth a plaine contrary course in that which the understanding hath discerned, as Medea said, Video meliora proboque, deteriora sequor; 1 see the good,

but I follow the bad.

Answ. The ground of this proceeds from the understanding: for the understanding having discerned a thing to be good, the affections draw the minde to a new resolution, as wee see in that complaint of the Apostle, Rom. 7. The good that I would dee, that I doe not; and the evill that I would not doe, that I doe; but still the will followeth the last resolution of the understanding; otherwise of it selfe it is but caca potentia.

Prop.

The understanding hath a mutuall dependance from the Will, and is set on worke by it.

The Will, wils the end without any deliberation, appetituinnato; and before any deliberation, there goeth an act of the Will still, whereby wee will deliberate upon such a purpose, and it saith volo deliberare, before the minde enter in deliberation: when the will is set earnessly upon a thing, it stirreth up the minde to thinke upon it, and upon the meanes whhereby it may attaine unto it, that it may have the appetite satisfied, therefore the understanding cannot discernce a thing to bee true or salse, before the will appoint the end, and so set the minde on worke.

There is a reciprocall dependance then betwixt these two, the Will dependeth upon the deliberation

of

of the Minde; both particularly fetting downe the object, and how it should exercise it selfe about the object: but the mind dependeth upon the will, quoad exercitium, but not, quoad (pecificationem, for when the mind hath given out her last determination concerning any particular object, the will must chuse that particular and not another, and neither refuse it nor suspend it: and it must chuse it in that measure of earnest nesse, as it is knowne to be good; tantum quisque valt quantum intelligit se velle debere, every man desireth so much as he understands. But upon the other side the will fets onely the Mind on worke, and conveneth the councell to deliberate, but telleth them not what to conclude, and attendeth their deliberation, and promifeth to follow their conclusion. Example, when a controversie ariseth in the Church, the supreame magistrate conveneth a Synode, and commandeth them to give out their determination and Canon; but commandeth them not to encline more to one fide than to the other; here he commands exercitium, and leaves specificationem free : but when he hath heard their determination, according to the Word of God, hee taketh him to that fide which they conclude to be best, without either suspending or refusing; and to followeth them both, quoad exercitium & specificationem: Yet in this similirude there is some diffimilitude; for the magistrate, yea every private man hath judicium discretionis; but the will hath no judgement in it selfe, for it meerely depends upon the judgement of the minde, which maketh the neceffitie of the dependance of the will upon the minde, to bee greater than the dependance of the King upon his Councell, or of any private man, upon a Synods determination.

This natural reciprocation of the Minde and the Will, is sensibly perceived, by the instruments of the

H 2

Duplex adus intelledus, specificationis & exercits).

Voluntas fequetas inteles lectum quead specificationem & execusum units, intellectus fequetar voluntatem quead exercitium actus tantum.

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anderstanding and the Will in the body, whereby they exercise their functions, to wit, the heart and the braine; the spirits are carried from the heart to the braine, and when the heart waxeth hoate with an earnest desire of the Will, then the braine is more busied, and intended to finde out the way how the heart may be satisfied; and againe when there is a cleare and a full know ledge in the braine, then the spirits runne from the braine to the heart, and stirre up the heart to pursue for the obtaining of the knowen good; which reciprocation bringeth foorth a happy worke, when the unruly affections, and sinfull appetites, mixe not themselves with the businesse to marre all.

Queft. Whether Will we a thing first, or understand

weit first, and then will it ?

Answ. We Will a thing before wee understand it, by an inbred desire and blind appetite, but wee cannot Will a thing in respect of the meanes, untill the understanding give light sirst. In all our actions there concurre source things. First, the Object which is the thing wee apprehend. Secondly, the apprehending power or the understanding, judging this to be good or evill. Thirdly, the Will which is mooved by the understanding. Fourthly, the members mooved by the Will; here the understanding considering the object giveth light to the Will.

Quest. Where begins sinne first, whether in the will, or

in the under flanding?

Answ. The habise of since is first in the understanding, because all since comes from error which is in the understanding. Againe, when the understanding is considered by it selfe without any operation, then since is first, in it; but when the understanding and the Will worke togither, then since is first in the Will.

Here wee may gather that the finne in the Will is grea.

Quatuorfunt activa prin cipia, res apprehensa, apprebensiva vis, voluntai, et vis executiva.

In actu absoluto peccatum est prius in intellecz iu, in actu composito est prius in voluntate, greater than the sinne in the understanding, because in the understanding there is onely a habite of sinne, but in the will there is both the habite and the As of sinne, & therefore weessee that the Will is punished with greater rebellion than the understanding is with darkenesse; Pharaohs heart was hardned, he knew the judgements of God, but yet his Will continually rebelled.

Quest. Whether is there a finne in the will without

errour in the understanding or not?

Answ. Sinne is in the understanding two wayes. First, originally when the understanding is so blinded, that it can give no direction to the will. Secondly, interpretatively, when the understanding hath shewen the truth to the will, and the sinne is committed first by the Will; yet for lacke of consideration, the understanding approveth the act of the Will, and so followeth it in the same sinne, which is by reason of the dependance of the understanding from the will: as a man going to murther, the Will sets downe the wicked end that the understanding may devise the cruell meanes: yet the understanding had showen the truth to the will before, that it was good not to murther.

Quest. Whether doth ignorance in the understanding make the will, willing or not willing in the actions?

Answ. There is a threefold ignorance. The first is called ignorantia antecedens, when a man is ignorant of that which hee is not bound to know, nor could not know, which if he had knowen he would not have done it; here, ignorance is the cause of the fact; as a man cutting wood his axe head slees off and killes a man ignorantly, he doth the thing ignorantly; which if hee had knowne he would not have done; here the ignorance in the understanding, makes not the will willing, because he sinnes here exignorantia.

H 3

The

Peccasum est in objecto occasionalistur, in intela lectu originalister, in voluntate formalister, in membris que ad usum,

Duplex senorantia, originalis, & interpretas tiva.

Tripiexienerantia, antecedens, concomitans, confequent. Triplex ignorantia, vo-

Aliquis peccat [dupliciter, ex ignorantia, G ignoranter.

Prop.

The fecond propertie

Duplex libertas, originalis & formalis.

That freedome snot osiginally in thounderfrancing.

The second is called ignorantia concomitans, when a man doth that thing ignorantly, which if hee had knowen hee would not have done, but would have done another thing as bad, and is forry that he hath not done it. A man conceives a hatred against such a man, he mistaking the man, killes another in place of him ignorantly; when this is told him, he is forry that he hath not killed his enemy; when he killes the other man, his ignorance is not willing ignorance, neyther is it unwilling ignorance : It is not willing ignorance; because he would not have killed the man whom he killed; it is not unwilling ignerance, because hee would have killed his enemy, and was forry that he killed him nor, fo that his ignorance was partly willing, and partly not willing; here he finnes ignoranter, but not ex ignorantia: Ign rantly he killed the man, although ignorance was not the cause, for hee did it of set purpose.

The third is called ignorantia consequens, when a man is wilfully ignorant, and drawes on the ignorance upon himselfe, and then excuse the his sinne; a man in his drunkennesse, killes a child ignorantly; this ignorance, is a willing ignorance, because the man willingly was drunke, and contracted this ignorance; and therefore he should be punished both for his dunkennesse, and for his murther; this is called an affect are ignorance and willing.

The fecond propertie of the will, is the libertie of the will, whereby it chuseth freely.

Some of the schoolemen hold that freedome is originally in the understanding, and formally in the will, as Aquinas: others hold that this freedome is formally both in the understanding, and the will; but first in the understanding, and then in the will, as Durandus; but we hold that freedome is onely in the will.

Wee will show that this freedome cannot bee origi-

nally

nally in the understanding, by these two reasons.

First, the under standing is neither free from coaction, nor naturall necessitie: it is not free from coaction; for the understanding is forced to know a thing which it would not know, contra inclinationem totius suppositi, contrary to the inclination of the whole person, as the Divels are forced to beleeve that there is a God; fo, a man that is ficke unto death is forced to beleeve that he shall die, contrary to the inclination of the whole man who would live; but the will can no wayes be thus inforced to will. Againe, the understanding is not free from naturall necessitie; for if arguments which necesfarily conclude be proposed to it, it cannot chuse but beleeve them: if probable arguments be proposed to it, then it hath but a conceipt or opinion, with a feare to the contrary; but if arguments of like probabilitie on both sides be proposed to it, here it is necessitate to doubt, unlesse the inclination of the will, come in, to incline it rather the one way than the other? we may imagine any thing that we please, but we cannot give our lighteft affent unto a thing unleffe there be some colour of reason at least to induce.

All the powers of the Soule, are determinate by the will in their actions, and that necessarily, without any freedome in them; as the seeing eye, cannot but necessarily see colours, if they be layd before it; so the understanding is forced to understand, when truth is layd before it; but the will although it be determinate by the understanding, yet this determination takes not away the libertie of the will and places it in the understanding, originally; againe, the understanding is determinate by the object, necessarily and naturally: but the will is determinate by the understanding, necessarily yet

freely.

Preedome is radically and originally in the will, there-

Reason. 1.

Voluntas fequitur rationem, ut indicativum, non vt impulfivum.

Reason. 2.

Confeq.

fore Bellarmvine halts here, both contrary to himselfe and to others of his owne coate; he is plainely contrary to himselfe, as Benius the leswite markes well; for firA (faith Benius) he placeth libertie radically in the understanding, whereby the will is determinate by the last judgement of reason; and yet in the third Booke and eight Chapter, of free will and grace, Bellarmine faith, Yoluntas in eligendo libera est , non quod non determinetur necessario a judicio vltimo & practico rationis; sed quod istud if sum ultimum & practicum judicium rationis in potestate voluntatis est, that is, The will is free in chusing, not that it is determinate necessarily by the last judgement of reason, but because this same last judgement of reason, is in the power of the will. Benius faith, that hee cannot fee how these two can stand together, that the understanding in the last Indgement should determinate the will, & that the same last Judgement of reason should be in the power of the will: fo that the patrons of free will in Man, doe not agree among themselves concerning the originall of freedome, fometimes placing it in the underflanding, and fometimes in the will. Here wee conclude, that, that freedome is originally in the will, for when the understanding hath demonstrate the truth unto the will: although the under flanding necessitate the will to chuse ; yet it doth not inforce it ; but it chuseth that which it chuseth freely.

That freedome is not formally both in the understanding and the wall,

11:4

Trans

Secondly, we will shew that this libertie is not both in the understanding and the will, formally; for if it were formally in both, then it should follow that there were two free wills in man, one in the understanding, and another in the will; and consequently a double election, and a double cause of since; but the formall cause of since is in the will; therefore Bernard saith Cesses voluntas propria, & infernum non erit, that is, Let the will cease from sinning, and there shall not bee

a hell, therefore there cannot be a formall cause of free-

dome in the under standing.

It rests then that freedome is both originally and formally in the will. We must not thinke this an idle schoole distinction, and so let it passe; for covertly under this, (that they make the understanding, to be radically and originally free,) they cover their poylon of free-will, and so vent it to the world: for freedome being originally in the understanding since the fall (unto good;) it directs the will in every action; and the will being determinate by the understanding, then there must bee yet free-will in Man since the fall, naturally to embrace good, as well as evill.

Qusft. What is the understanding to the will then, whe the will chuseth, seeing it is not the original of the liber-

ty thereof ?

Answ. It is the cause of the determination of the will, but not of the liberty thereof: It cannot bee the efficient cause of the liberty of the will although it might seeme fo to bee; as for example: remission of sinnes is promised and given, if we forgive men their trespasses : yet our forgiving of men their trespasses, is not the cause why God remits our finnes, but a condition; fo, the fire heateth not, unlesse there bee a mutuall touch betwixt the agent and the patient, but yet this mutuall touch of the agent and the patient, is not the cause why the fire burneth but a condition; So, although the will chuse not without the light of the understanding, yet the understanding is not the cause, why the will chuseth freely, but a condition without which it could not chuse; the cause is one thing, but the condition is another.

Obict. A condition never preceedeth an effect; as yee cannot fee unlesse the window bee opened, and yet

Tatelle Auseft causa de a terminationis, non liber = tatts,

Alind est conditio, alind cansa.

Bellarm.de grat. 60

it

it will not follow, that if the window be opened (which is the condition) that yee will streight see, unlesse the light come in; (which is the cause why we see:) but when the understanding showeth the light to the will, it is not as a condition, but a canse, why the will chuseth this thing, and not that; as the light makes the colours actually visible, which were but potentially visible, before the light did shine.

the light did shine.

Conditio duplex, caufalis. & conditionalis.

Anfw. There is a twofold condition. First, when the condition includes a cause; as if a man breath, he hath lungs; here the condition of breathing is his lungs; which is also the canse of his breathing. Secondly, there is a condition, which is onely a condition, and includeth no cause in it; as the opening of the window is the condition without which we cannot see: if the window be not opened, the light cannot come in; and yet the opening of the window is not the cause of the light, for the cause is in the light it selfe, why the object is visible. Againe, the light shining upon the object is not the canse of our seeing the object, for the cause is the eye, and the light is the condition without which we cannot feethe object. So, the understanding is onely but a condition to the will, and not a cause, why it chuseth freely, because the freedome of the will, is onely in it felfe, embracing the object freely, without any externall cause mooving it.

The will of God neither turnes nor returnes; it is like the pole which stands immoveably in the sirmament: the will of the Angell turnes, but returnes not; it is like the winde, which being setled in one ayrth stands still there: but the will of Man both turnes and returnes; it is like the winde, sometimes in this ayrth, and

fometimes in that.

In the Angels there was primam instants, & secundum instants; the Angels, in primo instanti, were incomplete

A collation betwixt the will of the Angels, God, and Man.

Coll 2.

Betwixt the will of the Angels, innecent, fecond, old, and renewed Adam.

complete liberi, they were then but viatores; for although they did at the first onely actually chuse good, in the fir a moment of their creation, yet they were not confirmed in good, lob. 4.18. be found not constancy in his Angels: but in the fecond instant, the good Angels, were complete liberi and confirmed in good; as the bad Angels were setled in evill, the good Angels confirmed in good, were comprehenfores, but not viatores; and the bad were confirmed onely in evill, and are continually viatores. So the first Adam was incomplete liber and viator, and therefore might chuse either good or evill; to the renewed Adam is incomplete liber & viator, because naturally he chuseth evill, and by grace he may chuse good; but, the second Adam Iesus Christ, being both comprehenfor and viator is complete liber and cannot chuse evill; the old Adam is viator onely, and chufeth onely evill.

When the Divels and wicked men are fayd to be determinate to evill, it is not so to be understood that they are determinate to one fort of evill onely, for they may goe from one fort of evill to another; as the Divell inticed the Ienes to kill Christ, and yet hee inticed Peter to dissaid Christ from going to Ierusalem, that he might be saved; & yet they are still determinate to evill.

An Angell differeth from the Soule of Man foure wayes. First, naturally, for the Soule doth animate the Body, but an Angellanimates not a Body: Secondly, they differ in their definition, for the Soule is a reasonable creature, but an Angell is an intellectual creature. Thirdly, the Soule may be mooved by the inferior faculties, but the Angell is onely mooved by God. Fourthly, the Soule makes choice either of good or evill, but an Angell of good onely, or of evill onely.

Willingnesse is the most absolute perfection of the will, and therefore when the Saints ayme at this, it

Duplex instans angelorum, primus, & secundus.

Colla. 3:
Betwixt the Angels
and Man.
Quatuor medis differt
angelus ab homine, t.naturaliter, 2.logice, 3.
metaphyfice, 4.theologice.

Confeq.

Duplexlibertas volunz tatus constatietatis & eonstadictionis, is noted as one of the highest degrees of persection in this life to be willing to doe good. Pfal. 110. My people are a willing people.

The liberty of the will is twofold, the liberty of contrariety and the liberty of contradiction: Man had liberty of
contrariety before his fall to chase good or evill, and liberty of contradiction, to doe, or not to doe: these two
sorts of liberties are not the persectest estate of the will,
for when it hath power to chase or not to chase, it imports a weakenesse in it, but when it is determinate to
the good, then it is fully satisfied, this is reserved for
Man inglory. The Aposto, Rom. 6.18. as for from
suffice, and servant to sinne; when hee calleth
this freedome, it is most improperly freedome; for,
if the Sonne make us free, then wee are free. Ioh. 8.36. so we
say to serve God, this service is not properly service, but
freedome.

The feeond property of the will.

The effential property of the will, is freedome, that it cannot be compelled by no external agent in the free chusing; although in the external action thereof it may be forced.

God worketh diverfly upon the will; sometimes hee changeth the will, and convertes it; as when hee changed and converted the will of Saule, and made him an Apostle. Secondly, sometimes he changeth the will, but converts it not; as when Esau came against his brother sacob, hee changed his will, and made him fall upon his necke and neepe, Gen. 33 4. But yet converted him not; so when Alexander the Great, came against serufalem, minding to destroy it, the Lord changed his minde, and made him courteous to the Iewes, by granting them sundry priviledges, and bestowing gifts upon them; here his minde was changed, but not converted. Thirdly, sometimes God neyther

ther changeth nor converts the mill, but restraines it; as the will of Lahan, when he came against Laceb, Gen. 31.24. and Attila when he came against Rome. Fourthly, sometimes Godneither changeth, nor converteth, nor restaines the will, but he over-rules it, as he did the will of the Iewes who crucified Christ: all these wayes God workes upon the will, but hee never compels it.

Although the will cannot be compelled, in actu elicito, in the ownessee choyce; yet in actu imperato, in the
commanding act, it may be compelled; as when they
drew the Martyrs against their will before their idols,
putting frankincense in their hands to burne it before
them: So loh. 21, Christ saith to Peter, they shall draw

thee whether then would'fi not.

As the will, in the commanding all may bee compelled; fo the will in the free chufing all may be necessitate.

There is a threefold necessitie. First, when the necessitie ariseth from within; this is called, necessitas ab intrin/eco, as the bleffed in heaven are mooved, by the proper inclination of their will to love God necesfarily. Secondly, when the necessity ariseth from without; as when the will is indifferent in it felfe, to doe or not to doe, to goe this way or that way. When Nebuchadnezzar stood in the parting of two wayes, Ezech. 21. doubtfull whither to goe, towards lerufalem or Rabbah; the Lord determinates his will to gee towards lerusalem. Thirdly, in respect of the end; as a man is to passe over a water, but hee cannot goe to the other fide without a boate. These three forts of necessities take not away the liberty of the will, although they necessitate it; the first fort of necessitie takes not a. way the libertie of the will, although it necessitate it; for this will is internum principium fui motus, and this libertie cannot be taken from it, unlesse it bee destroyed: Duplex actius, elicitus & imperatus.

Prop.
Illust.
Triplex necessias, ab intinfece, ab extrinseco, & ratione simis.

the

The first collation betwixt the innocent, renewed, old, and glorified Adam.

Coll.z.

Prop.

the second fort of necessitie takes not away the freedome from it; for the will cannot be both inforced, and yet free; as heate cannot bee made cold; but yet the Will may be necessitate; for as the water which is cold may be made hoate, so the will which is free may be necessitate: and the third fort of necessitie established the freedome of the will.

Man in his first estate had free choyce of good or evill, but was necessitate to neither of them: in his second estate, he is a servant to sinne and necessitate to it; in his third estate, hee is free from the servirude of sinne, but not from the necessitie of it: in his sourch estate hee is voluntarily good, and necessarily good, but hee is not free libertate indifferentie, as man was before the fall, for that includes a weakenesse in it.

In Adam's first cltate his will was free from finne, and necessity of sinne, because hee had neither internum, nor externum principium, to move him to finne; fo hee was free from mifery but not from mutability. In his fecond eftate he is subject to the necessitie of finning, to misery, and to the fervitude of finne; but free from coaction. In his third efface, hee is free from the dominion of finne, from the fervitude of finne, and from compulsion, but not from the necessitie of finning. In his fourth hee shall bee free from misery, servitude, mutability, and necessity of finning; but not from necessity and willingnesse to love God. Inhis first estate he was liber, free; in his fecond effate bee was ferom, a fervant to finne; In his third estate hee is liberatus, freed from sinne; but in his fourth estate hee shall be liberrinens, most freed from finne.

The will working freely, hath power to determinate it selfe as it is directed by the understanding, in civill, and morall actions, and in indifferent things; but in actions spiritual it is onely determinate by God.

The

The will hath power by the light of the understanding to determinate it felfe, in civill, and morall actions; and God in thefe likewise doth determinate the will, Prov. 21.1, The Kings heart is in the hands of the Lord, and hee turnes it as the rivers of water; when the King determinats his owne heart, the Lord also determinates it , for every particular agent, determinates his owne infrument to his worke; but the will is the instrument of God, (for onely the uncreated will bath an independant power) therefore the Will being but a fecond cause, is determinate by God. When God determinates the will in civil things, hee doth it by changing. restraining, or over-ruling it; but when he determinates the will (which cannot determinate it felfe) in spirituall things, then hee converts the will and inclines it, and here he is the fole and onely cause.

Object. That which is moved from a cause without it selfe, is saide to be compelled; but the will cannot be compelled, therefore it may seemethat it cannot be determined.

nate by God,

Answ. That which is moved by an externall cause, is saide to be compelled, if the externall cause take away the proper inclination of the second cause; but if it leave the second cause to the owne proper inclination, then it is not saide to be compelled, but to worke freely.

object. But the motion is rather ascribed to him who mooves, than to that which is mooved, as wee say not that the stone killed the man, but the man who threw the stone; if God then moove the Will, it might seeme that the will were free and not to be blamed in the acti-

Answ. If the will were so mooved by God that it mooved not it selfe, then the will were neither to bee praised nor to bee blamed: but seeing it is both

Illuft.

Sola increata Soluntas est malepinalens, both mooved and mooves it telfe, and is not like a ftone in a mans hand, which is mooved and moves not it felfe; therefore it is to be blamed in the finfull action.

The Will, in morall and civill actions, is not determinate, in the meanes, which leade to the end: (for that the understanding doth onely;) but respecting the end, it both determinates it selfe naturally, and is determinate by God; but in spiritual thing, it is onely determinate by God, both in the meanes and in the end, Philip. 2. 13. It is God who worketh both the will and the deed in us.

Consequence.

Corvinus cap. 43. pag. 642. fo Fonfeca.

The grace of God determinates the Will onely to good: therefore these extenuate mightily the grace of God, who grant, that God in the conversion of Man doth powre in a supernaturall grace in his heart; but yet this grace doth not determinate the heart of man, for that the will doth naturally and freely: and to draw out the act of Faith (say they) there needs no concurrance of the grace of God, but onely moral persuasions. So Fonseca, who holds that God onely sets the will on worke, but leaves the will to worke by it selfe, he determinates (saith he) onely in specificatione, but not in exercitio; in inclining the will to embrace such an object, but the operation about that object is left free unto the Will it selfe, this it may performe freely without Gods grace.

Object. But it may seeme that God determinates the sinfull actions of men as well as their morall, both in the meanes and in the end, and is the cause of the one as well as of the other, as God knoweth certainely that the Antichrist will sinne; therefore the Will of the Antichrist is determinate to sinne, by the decree of God.

Answ. This followeth not, because putting the decree

of God, the Antichrift will finne; these two goe not together as the cause and the effect, for Gods decree is

not

Eternum detretum Dei ponitinfallbilitatem confequentis, fed noncon= fequentia. not the cause why the Antichrist sinnes; but it onely sollowes Gods foreknowledge and is not an effect of it, for there is a two sold connexion of things; first, of the cause with the effect, and so the effect, necessarily sollowesh the cause. Secondly, of the antecedent with the consequent: the sinne of the Antichrist is the consequent of Gods decree infallibly, but not productively, because the decree is not the cause of it.

Duplex com exic rerum.
1. causa cum essecuta, t.
anteredens in cum conses
quense.

Object. But it may seeme that Gods decree is the cause of sinne: 10h. 12. 39. They could not believe, for Esay sasd, he blinded their eyes, and hardned their hearts. Here it might seeme that the Prophets prediction was the cause of the hardning of their hearts, and not the antecedent of it onely.

Answ. These evill things God foreseeth to fall out, because they are to fall out; and they fall not out because thee foreseeth them to fall out: when I see a man writing, he writes not because I see him writing, but because he is writing therefore I see him writing, the Antichrist sinneth not because God foresaw him to sinne, but because the Antichrist was to sinne therefore God foresaw him to sinne. God foreseeth other wayes good actions, for hee decreeth them, and they fall out as effects of his decree; but it is farre otherwayes in mans sinsfull actions, for they are not the effects of Gods decree, but a necessary consequent of it.

The essential propertie of the Will (which is libertie) cannot be changed, but the equalitie of the will (which is good or evill) may be changed.

There are two things to be considered in the will. First, and or the effence of it. Secondly, every sea or the operation of the will: the effence of the will cannot be changed, but the operation may be changed it: may lose holinesse and fanctification in the choyce, but not the effence

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A collation betwirt the innocent and old Adam.

TEXO; qua TEXO ayator; fed media eliguntur plerunque ut

mala,ut finem affequamur.

Prop.

of it: a clocke when it is out of frame sheweth the time out not the true time of the day; and as the faylers compasse stricken with thunder, the point of the needle stands alwayes at some ayrth, but not at the right ayrth; and to when Wine is turned inter vinegar it keepeth still the colour and quantitie, but it hath lost the right relish: fo the will of man after the fall, freely chufeth that which it chuseth, Non corrumpitur quoad agendi radicem fed terminum.

Man in first estate, willed onely good, both in the end, and in the meanes: but man in his corrupt effate wils the end, either as good or apparent good; but hee maketh choyse of the meanes often as evill: the will respects the end, and election the meanes; no man wils the end as it is evill; but the meanes leading to this end are oftentimes chosen as evill. The adulterer and the theefe, they will the proper ends of their adultery and theft (which are pleasure and gaine) as good or at the least good in show; but the meanes they know are oftentimes evill, and chuse them as evill that they may attaine to their ends. Againe, the unregenerate man sometimes wils the end but not the meanes. Pro. 13. 4. The Auggard wils, and he wills not; he wils the end because it is good; but he wils not the meanes because they are painfull and laborious; fo Hof. 10. 11. Ephraim as an exe delighted in threshing but not in plowing; hee delighted in threshing, because the oxe might not bee muzled when hee didthresh; Dent. 25. 4. but hee delighted not in plowing; that is, to take the paines to plew up his heart, and mortifie his finnes; Balann wished, that bee might die the death of the righteous, Num. 23. 14. but hee endeavoured not to live the life of the rightcous.

Man after his fall had liberty in civill and morall acti-

ons.

This

This libertie which man bath now in his corrupt estate, unto any good, bath fundry impediments both outward and inward; and although our election be free yet the execution thereof is not in our hands, bee three externall impediments in our libertie; first, Gods overuling of the will of Man, who although he take notaway the libertic of the will from us, yet hee oftentimes furthers us in good, and hinders us in evill; and bridles so the fury of the wicked that they cannot come to the ends which they ayme at; as wee fee in leroboam, 1 King. 13. 5. and Sennaberib, Efay 37. 29. For the wayes of man are not in his owne power, Pro. 16.9. The second impediment of our libertie is Sathans feducing, who oftentimes seduceth the will when it is inclyned to good, and perswades it to evill, Ephe. 2. 2. which perswalion is effectuall in the sonnes of infidelitie: sometimes Sathan hindreth the children of God, as he hindred the Apostle that hee should not come to the Theffalonians, 1 Theff. 4-17.18. The third outward impediment is, the multitude of objetts laid before us, which partly allure the minde if they bee pleasant, and terrifie the minde if they be fearefull.

The inward impediments which hinder the wils libertie, are. First, the want of Gods image. Secondly, the blindnesse of the understanding. Thirdly, the infirmitie of the will. Fourthly, a naturall violence. Fifthly; a pronenesse to evill. Sixtly, the vehemencie of the affections, which draw the will after them, and trouble the

Iuagement.

Illust.

Impedimenta libertation humanafunt, vel extra fe, vel sn fe,

Impedimenta externa funt deus, diabolmyet externa obiecta.

Impedimenta interna finas, defisitutio imaginis Dei caestavintelletini, infirmitati, vos tuntatis, naturalis violenisa, pronstas ad malum es vehemensis affectionum

I :

CHAP.

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## CHAP. XVII.

Of Mans Will in his conver sion.

N the first point of Mans Conversion, God infuseth,

a new habite of grace.

The conversion of Man is not wrought, first by stirring up of his Will, or by alluring or perswading him, but by powring grace into the heart. Socrates sayd that he was but to his schollers like a midwise; for a midwise doth nothing but helpeth forth the birth already conceived: so he sayd, that he onely but drew forth the wit, which was naturally within the schollers. But it is not so in the first point of a mans conversio, for the Preacher doth not helpe forth the graces in a man, but he is like a father, begetting him anew againethrough the Gospel, 1. Cor. 4. 15.

Man before his conversion to grace is passive.

There is in some patient a neare power, as when powder is laid to the fire it hath a neere power to be kindled by the fire. Secondly, there is in some patient a remote pomer, as when greene wood is laid to the fire, it may be kindled although it be long ere it burne. Thirdly, there is in a patient a passive or obedientiall power, or that which they cal potentia, Jennin or susceptiva, as when the potter makes a veffell of clay. Fourthly, there is a meere passive power; as a stone hath no aptnes to be made a living creature. Man before his conversion, is not like powder, which had a neere power to take fire; he is not like greene wood which hath a remot power to take fire; he is not like the stone that is meere passive, but he is like the clay in the potters hand that is passive and capable to bee formed according to the will of the potter; and in this fense is that of Augustine to be understood, Velle credere est gratia, sed poffecredere est natura, to be willing to beleeve u of grace, but to be able to beleeve is of nature; weh Cajetane expounds wel, poffe credere is meant of the potential or obediential power.

Prop.
The third property of the Will.

Illust.

Illuft.

Potentia, vel est proz pongua, Sel remo: a.p. siz va, Sel mere passiva.

God

God hath three forts of workes which hee workes in our instification. First, such workes as are onely propper to God, asto fland at the doore and knocke, Revel. 3.20. to open the heart, and to inspire, &c. In which our will, giveth neither concourse nor co operation; therefore in these we are onely passive; and the will is actived, not being as yet active it felfe; Non habet activum concursum hic, sed solum modo recipit, the wil hath no active concourse unto grace here, it hath onely an aptnesse to receive, faith being wrought init. Secondly, the begetting of new qualities in the habite; as Faith, Hope, & Charitie; forto the bringing forth of fuch excellent qualities, nature can doe nothing; Man here also is passive, as the ayre when it is illuminate by the light. Thirdly, fuch workes in the act, as to believe, repent, &c. which God workes not in us without us; unto which purpose is applied that of Paul, I Cor. I 5. The grace of God with me; and that of Augustine, co operando perficit, quod operando incepit; fo the will of man, by this concurring grace is made, pediffequa, and a subordinate agent under grace, grace being comes and dux; and the will being pediffequa, fed non pravia, attending grace, but no wayes going before.

In the point of Mans conversion the will being mo-

ved, afterwards mooves it felfe.

This action of the will is, first from grace; and secondly, from the Will it selfe; in both these acts God concurres as the first agent, and the will as the secondary. In the estate of corruption, the will is the true efficient canse of sinne, in the estate of justification, the will is truely indued with grace; but in both these estates the Will is a true efficient, but differently: for in the sinfullestate the will is the principal efficient; but in the estate of grace it is subordinate to the grace of God, and not collaterall; the holy Ghost quickening it and revi-

Illust 2.
Triagenera operum Des
m operatur in migra ins
pspicatione.

August.Epist. 406.

Prop.

Allust.

Voluntas confideratur ur est natura qualam ut est principimo fuarum a dionomo

Thom cont. gentil. do.

Due conditiones requisioner ut aliquid st runtur ut aliquid st miraculum, 1. ne canfa st occuta, 2. ut sit in re, moce alicer videatur delere events. uing it to worke, and so by the grace of God wee are that we are, 1. Cor. 15.10.

Quest. Whether is the conversion of Man, with his

Will, or againft his Will?

Anfw. The Will is confidered two wayes. First, VI eft natura quadam, as it is a creature ready to obey God, who rules the vniuerfe. Secondly Vs eft principium fuarum actionum, whereby it freely wils, o mils ; in the first sence, it is not against the Will that it is converted, in the second sence, as it is corrupted, willing sinne freely, (before finne be expelled) it is against the Will. The water hath the proper inclination to goe downeward to the center, yet when it ascends upward and keeps another course, ne detur vacuum, lest there should bee any emptines in nature, it runns a course contrary to the owne proper inclination: so when the will obeyeth God. (in the fight act of mans conner from.) it is not against the Will, if yee respect the Will as it followeth the direction of God; but if yee respect the Will, as it is corrupt and finfull, it is against the will to obey God.

Queft. Whether is the conversion of man, a miracle

or not?

Answ. Wee cannot call it a miracle; for there are two condicions required in a miracle. First, that the cause which produce the effect, bee altogether unknowne to any creature; for if it be knowne to some, and not to others, it is not a miracle; the eclipse of the Sunne, seems to the country man a miracle, yet a Methematician knoweth the reason of it, therefore it is not a miracle. The second condition required in a miracle is, that it become condition required in a miracle is, that it become condition to a thing which had an inclination to the contrary effect; as when God raiseth the dead by his power, this is a miracle, because it is not according to the nature of the dead that ever they should rise againe: So when Christ cured the blind, this was a miracle, for nature

would never make a blind man to fee; fo when Chrift cured Peters mother in law of a feaver on a fudden, this was a miracle, for nature could not doe this in an inflant. If any of these two former conditions bee lackeing it is not a miracle. Therefore in the defect of the fecond condition, the creation of the world is not a miracle, because such a great effect is proper to the nature of fo glorious a cause: but if Man or Angel could create, it were a miracle, for it is contrary to their finite nature to produce such an infinite effect. So, the creation of the Soule is not a miracle, because God worketh ordinarily here, nature preparing the Body then God infuseth the Soule. But if God should create a Soule without this preparation of nature, this should bee a miracle in respect of the second condition; as when hee created Eua without helpe of Adam, and Christs manhood in the wombe of the Virgin, without the Virgine. So the conversion of Man is not a miracle, because the reasonable Soule was once created to the Image of God, and is againe capable of the grace of God. When wee heate cold water by fire, although it bee contrary to the inclnation of the forme of the water. to bee hoat, yet it may receive heate, and when it receives heate it is not a miracle. But improperly the conversion of Man may bee faid to bee a miracle in respect of the first condition required in a miracle, because it is done by God who is an unknowne cause to us, and although it bee not properly a miracle, because the second condition is deficient, yet it is a greater worke than a miracle, Nam aliquid est maius opus, sed minus miraculum, vt creatio.

In Mans conner sion we must not take from grace, and give to nature.

It was a maxime received amongst the lewes, Satius est addere de profano ad sacrum, quam demere de sacro

Creatio eft opus magnum fed non mitaculum.

Prop.

visions, ; . media.

& addere ad profanum; they had rather take from the prophane day, and adde to the Sabbath, than to take from the holy Sabbath, and adde to the prophane day: but men now had rather take from grace and give to na.

ture, than take from nature and give to grace.

When the Fathers laboured to overthrow one error. they fell in another: as a gardner when hee goeth to make freight a crooked sprigge, hee bends it sometimes too farre the other way : fo they, that they might abfolutely defend the grace of God against the maintainers of free will, they rooted out free will, and gave man free. dome in no actions, but concluded all under the necessitie of Gods predestination as did the Stoickes among the heathen. But wee must not so stand in the desence of grace that we overthrow free-will, neither must wee a. fcribe that to free will, which is due sograce onely.

Tefuita triplicem frienc tiam flatungt in Des, I. Complicis satelligintia, 2.

The lefuites that they may plead for free-will in man, have found out a new platforme of mans falvation; for first, they establish a middle fort of knowledge in God; by which he knoweth things that are to come, ( not absolutely but conditionally) what man or Angell may bee able to doe by the freedome of their wils, no decree of God going before, ) confidering them in such or such a condition, with fuch or fuch circumstances. But there is no fuch middle fort of knowledge in God, for God knowoth all his workes from the beginning, Act. 15. 18. God knoweth all thefe things that are conditionall, although they never take effect, absolutely and perfeetly: as for example, he forefaw that Abimelech the King of Gerar would have defiled Abrahams wife, neverthelesse he hindred him that hee sinned not with her by his restraining grace; Gen. 20.6. I know that thou didst this in the simplicity of thine heart, therefore I have keps thee that thou should's not sinne against me, neither touch her. So, Exod. 13. 17. God would not bring the Ifraelits Israelits directly to the land of Canaan, but he led them about by a large circuite, lest perhaps (saith God) it forethinke them, when they fee the enimy come against them, and they returne backe to Egypt; this word perhaps is not a doubting in God, or a middle fort of knowledge, but certainely hee foresaw it would have come to passe, therefore he prevented it by a sure remedy. There is no sort of knowledge in God, but either, simplicis intelligentia, or visionis; simplicis intelligentia, is of things possible, scientia visionis is of things that certainly come to passe.

Duplex sciencia in Des simplices intelligentia or ressonses

when David confults with God, what would become of him if hee stayed at Keilah, whether the Keilites would deliver him into the hands of Saul or not: it was answered conditionally in this sence, if ye stay, Saule will come, and if he come, the Keilits will deliver you up in his hands: hence they reason thus: God foretold this suter condition: therefore hee foreknew it. But hee foreknew it not by the sirst fort of knowledge, because that is of things possible, which may come to passe, or not come to passe: neither doeth God foreknow this by the second fort of knowledge, because that is of things that will certainely come to passe; but it is a third sort of knowledge, of things that may come to passe conditionally. Therefore say they, there is a middle sort of knowledge in God.

Answ. This sort of Knowledge, that is proposed conditionally, is absolute in God, and depends not upon the uncertainty of the condition, for an hypotheticall or conditionall proposition may be true in the connexion, and yet in the parts it may be false; and so God knoweth it to be false. The Apostle saith, If an Angell come from heaven and teach another Gospelithan that which wee have taught, let him be accursed, Gal. 18. But an Angell cannot come from heaven to teach another Gospell.

Hypothetica propositie, potest esse vera in cons nexione, & sassa in partibus.

Sa,

So, I. King 22. 28. If then returne againe in peace, the Lord bath not fooken by me. But the Lord spake by the Prophet Micaiah, and the King was never to returne in peace. Although these speeches bee conditionally set downe, yet God knowes them absolutely that they shall either come to passe, or not come to passe; and so there is not a middle fort of knowledge in God.

Quest. How did God force Davids betraying by the Keilits unto Saul, whether contingently or necessarily?

Answ. When God lookes ad opposits, he produceth his effect freely, and contingently, because it must either be or not bee as the Keilits might have delivered, or not delivered, David into the hands of Saul; but when God determinates himselfe to one of the oppofires, then he absolutely and necessarly foreknowes it; as he knew absolutely that David should flee and not be betrayed: That which is contingent conditionally in the cause, may be infallibly necessary in the effect; as, if Peter runne, he mooves; here hee mooves necessarily because hee runnes, and yet hee runnes not necessarily: for hee may either runne or not runne: fo this betraying of David was necessary in the effect if hee had flayed at Keilah, but it was contingent in the cause, for he might either have flaved there or not flaved. Att. 28. Paul faith, If any of you goe out of the fhippe ge fhall all perifb; but if ye ftay in the thip e ye shall all bee faved: they might have flaved in the shippe or gone out ofher, burrespecting the event, they behooved to flay in the shippe and be laved: So that, contingent things fall under the providence of God, and Gods providence takes not away their contingency, no more then it did alter the nature of the bones of Chrift, when he foresaw that a bone of him should not bee broken, Joh. 19.36. but necessarily the events of them follow and are foreseene of God. When God wils a thing, it comes

Conditionale in caufa, potest esse necessarium

not necessarily to passe; but when God wils a thing neceffarily, then it must come to passe: God wils the ecclipse of the Sunne, hee wills but this contingently, because it may either be or not be; but when he wills the ccliple necessarily, then it must come to passe; in fensu comjuncto, that which he wills it must come to passe; but in sensu diviso, that which hee will, may not come to paffe; for he needed not to have willed it: for as Thomas in his Booke, contra gentiles faith; Quadam eveniunt ex necessitate suppositionis & immutabilitatis, co modo que provisa (unt sciz. contingenter & libere: ea que Deus determinavit libere & consingenter eventura, ea contingenter evenient; & necessario qua determinavit necessario. That is, some things fall out by necessitie of supposition and immutabilitie, that same way whereby they are foreseene: to wit, contingently and freely; but these things which God bath determinated to fall out contingently and freely, they shall fall out contingently; and these things that he hath determinate necessarily to come to passe, (ball of w cefitiebe.

Quest. Seeing the purposes of God are absolute, why are his promises and threatnings set downe condi-

tionally?

Answ. Hesets them downe conditionally to move sinners more earnessly to repent. Ion. 3: 5. Tet fortie dayes and Ninivesball be destroyed. But hee keepes up the condition here, to moove the Ninivites the more earnessly to repentance; and the event sheweth, that this was Gods purpose not to destroy the Ninivites, because they repented; here by degrees he manifests his counsell unto them.

Example, when a towne is beleaguered, the Counsaile of warre ordaines that who soever goes upon the walles shall die the death, this is to terrifie souldiers, that they goe not upon the wals; the enemie makes a sudden assault

in the night, a fouldier runnes up upon the walles, and repells the enemy: whether shall this man die for it or not? the Counsaile of warre explaines themselves, and that which they set out absolutely before, they interpret it now this way; our meaning was that no souldier should goe up upon the walles that he might not give intelligence to the enemy: but this souldier hath repelled the enemy; therefore hee hath not violated our Law, neither is he culpable of death. See the example of Ionathan, I. Sam. 13. So when God saith sourty dayes, and Ninive shall bee destroyed, keeping up the condition, if they repent not; when they repent, hee explaines his former sentence, and shewes that it was not absolutely his measing they should die, but onely to terrishe them, and to moove them to repentance.

The lesuites, when they subordinate the will of Man, to this conditionall knowledge in God; they leave Mans Will indifferent here, to chuse or not to chuse; and upon this freedome of Mans Will, they ground the decree of God, to predestinate this man, and to reject that man. But if this platforme hold, then it will follow, that when the will of this Man imbraceth grace, and the will of that refuse this, it must either be the cause of predestination or the condition; but no Christian ever said that the will of Man was the canse of predestination, except the Pelagians and their followers; if they make this act of the will the condition of Mans election, then they impe with the Arminians, who measure the efficacy of grace from the event of the Will, which notwithstanding some of the lesuits strongly denie.

Voluntus vegue est caufa neque conduiso predefitz n itsonis us lefuita staz i unit.

Quest. If the will be neither the cause nor condition of

our predestination, which is it then?

Answ. It is but a meane, for the fulfilling of mans predeflination; for a mans name is not written in the Booke of life because hee affents willingly, to the promises

of

of the Gospell, and beleeves them: but because his name is written in the booke of life, therefore hee believes, Ast. 13.48. As many as were ordained unto eternall tise beleeved. If a King should discerne that none should bee courtiers with him, unlesse they were trained first up in the warres; this training up in the varres is neither the cause nor yet the condition, which mooves the King to make choyce of them; it is a meane whereby they are received into the Court, but no motive which mooved the King. So, Faith whereby a man is adopted to be the Sonne of God, is neither the cause nor yet the condition which mooves God to cless Man, but whom he electeth freely, them he gives to beleve.

If it be asked of Bellarmine, wherefore this man is faved and not that man? hee will answere that there is no other cause but the good pleasure and nill of Ged.

Secondly, if it bee asked of him; why hee gives this man gratiam congruam, or fitting grace, and not that man? hee will answer: because his will is to save this

man, and not that man.

Thirdly, if it be asked of him, wherefore this man receives grace and not that man thee will answere: because grace is fitting for this man and not for that man; he calles this fitting grace, not when the will is determinate by grace (as wee hold.) Physica determinatione, or Hyperphysica rather; neither will he make it to depend ab eventu, as the Arminians doe from the Will of man; but he findes out a middle betwixt these two, placing it onely in morall perswassens, and the efficacy of the willes determination to depend upon Gods grace: for God (saith hee) foreseeth, that the will cannot resusse, because he hath fitted it so to the will, at this time and in this place; so that he cannot now absolutely reiest the grace of God, but conditionally: and he saith in sensus divisor hee may reiest the grace of God; but not in

Triplex determinatio; physica, wentu, G moralis.

Duplex sensut divisas es compositus.

Cenfu

fensu composito. Example, when I fee a man writing, he cannot but write; and yet confidering this act of writing by it selfe, he writes freely; so ioyning Mans Will with Gods Decree, a man cannot but will, and yet respec-

ting the will in it felfe, her may will grace or not will it when it is offered to him, because grace doth determinate his Will (faith he:) here hee wils infallibiliter, fed non necestario.

But the Arminians hold that the conversion of man altogither depends from his Will, and that there is no other cause why this man chuseth and that man refuseth grace,

but onely the will.

Fourthly, if it be asked, whether or no this man may refift the grace of God or not? hee will answer; by the absolute freedome of his Will, hee may resist it ; by this it followeth that they will establish a reall act in the will, which is neither subject to Gods providence, nor predeflination; but if they acknowledged the confent of the will, to bee a meane for the fulfilling of predeffination, in this we would agree with them.

Secondly, the Je fuits that they may plead for free will make three forts of grace, sufficient, abundant, and effec. tuall grace; and they make abundant grace a higher degree than sufficient grace; as that grace which was offered to ChoraZin and Bethfaida, Mat. 11. because they had a more effectuall calling than Tyre and Sidon: they make that effeduallgrace, when one actually receive ththe grace offred,

and appliethitto himselfe.

But this distinction of grace cannot hold, for how can that bee sufficient grace, which never taketh effect, seeing none was ever faved, or ever shall be faved, by this sufficient grace, which is not effectuall; sufficient grace hath ever the owne effect, for whom God will have conuerted, they cannot but be converted, Rom. 9. 19. Who can resist the will of God? Againe, those that are not converted.

Dupliciter aliqui Gult. infallabeleter, et necessa-

Triplex gratia fufficients abundans, et effican.

converted, they of themtelves cannot be converted, God gives them neither willingnesse nor sufficient grace (to whom is he debter?) for it God gave them this willingnes, then it should be both sufficient and effectivall grace to them.

But we hold that both sufficient, and effectual grace are thefree gifts of God, because, without me (saith Christ) ye cando nothing, 10h. 15.5. Neither in sufficient, nor in effectuall grace. Againe, we hold that abundant & effectuall grace, are onely offered to the Elect; and that which was offered to Chorazin and Bethsaida was onely sufficient to leave them inexcusable and not to convert them.

Thirdly, the *lefuites* plead for nature, holding that God concurres generally onely with the fecond causes, in giving them a naturall power to worke; but not by mooving and applying them to their operations, as the Carpenteh applyeth his axe to cut. Neither (say they) hath hee any influence in the action it selfe; ascribing nothing to God, but the conservation of the second causes; and if hee worke with the second causes, they make not man subordinate to God, but ast wo causes working together, as a weake and a strong man carrying a loade.

But we hold, that God not onely concurs generally with the second causes, but applies and moves the second cause to worke; not as the second causes are co-ordinate with God, but as subordinate; so that when God works upon the Will, he giveth not only a generall influence, whereby he sustaines the will; but also he hath a particular influence into it: neither is the will his sellow helper in the action, but subordinate to him, for in producing of the effect God likewise concurs particularly.

To conclude this point, that the will of man separats not it selfe, i Cor. 4.7. it is manifest thus, if equall grace bee offered to two, and an inequal effect follow, the Becamitrad, de deo;

one

Prop.
Illust.
Tripiencaufa, Physica,
poraliset miraculefa.

one of them embracing grace, and the other of them refusing; one of these two absurdities must necessarily follow, either that the grace of God was not an equal remedy for both, because it cured them not both, which is blasphemy; or else that there was not a like corruption in both, which is flat Pelagianisme; If mans will make the separation, then the Apostles question, I. Cor. 4. 7. (who hath separated thee) is easily answered; and man then should have wherein to boast, Rom. 11.

God is onely the effectuall cause of mans conversion. There are three forts of causes. First a Physicall cause. Secondly, a morall cause. Thirdly, a miraculous cause. A Physicall cause, is that which really and truely produceth the effect, and is called an effectuall cause in the Schooles. A morall cause, is improperly and metaphorically a cause, because it produceth not properly an effect, onely it proposeth arguments to induce or to perswade. A miraculous cause is that which worketh above the course of nature.

God in mans conversion, is not onely the morall cause; because morall perswasions suffice not to produce a supernatural effect, it onely proposeth arguments, counsels, and commands, but cannot incline the heart directly. When a Father holds up an apple to his child; or when the master of the game, sets up & gallow, a reward to the runners; he doth nothing but allure or perswade them, he makes them not able to runne.

Secondly, God is not onely the morall rause of mans conversion; for then hee should have no greater stroke in mans conversion, than the Divell hath, in perverting the children of disobedience, to their destruction for the Divell in mans destruction, onely inticeth, allureth, and seduceth, but hee changeth not his Will; and worketh onely per illicium, intycing him onely to sinne;

but

but the man himselfe changeth not his Will: God doth not onely worke upon our Wills by morall per swafions, proposing rewards to us, exhorting and commanding us; but changeth and directly workes upon the will, therfore the Apostle Lich, Philip. 2.13. Both the will and the

deed are from him.

God is the Physicall canse of mans conversion, or rather like a Physicall cause, by drawing, inclining, and mooving the heart. A man is put in the fetters, one gets him out of the fetters by one of two meanes. First, he useth morall perswasions to him to come foorth, then hee comes as a Phyficall cause by breaking his bolts and taking him foorth: if God did nothing in mans converfion, but by morali per wasions, then he should never come out of the fetters; for by nature bee is like the deafe Adder that floppeth his care at the voyce of the enchanter. Pfal. 58. God is not the miraculous cause of mans conversion, because the conversion of man is not a miracle, as wee have showen before.

When God converts a man to grace; first, hee opens the heart, and then he enters; the heart all this time be-

ing dead, untill God awake it.

In order of causes, God first hee opens the heart, and then hecenters; but in order of time, when he opens, he enters. The lesuites make God when he enters, the efficient canse of mans conversion; and they make the heart when it opens, the materiall, or diffositive canse of mans conversion; and one of them goeth about to clearethe matter by this comparison out of Dominicus a Soto, thus. When the winde beates upon a window, by entring in, it opens the window, and by opening the window it enters in; in respect of the efficient canfe it enters in by motion, but in respect of the dispositive cause, it first opens, and then enters.

But his comparison is false, for God must first open

Deut von tantum eft caus fa moralis aut miraculofa conversionis bumana; fed phylica, aut quali phylica.

Illust.

Greg. de Valen. dif. 8.23.

Duplex caufa; efficiens, G anjofinna.

rhe heart, and enter; before ever the heart open, and wee receive grace; so that the second as of God, and our opening, are simul tempore; for when wee receive, hee opens; and when he hath entred, and opened, wee receive; although Gods opening goe before in order of causes, yet in time it goeth with our receiving, as the fish take the hooke, and the hooke the fish, at the same time; but in order of causes, the hooke is presented first to the fish.

Bellarmine, in his fixt Booke, of Free-will and Grace, Chap.
15. summes up the co-working of the Grace of God with Free-willin man, in these conclusions following.

Man hath a remote power before he get grace, to the workes of holinesse.

Man hath not a remote power to doe good as the grene wood hath a remote power to take fire, but onely a passive or obedientiall power, whereby grace makes him able, to the workes of holinesse.

Man before his conversion, bath not a neere and a perfest power, (before grace be offered,) to the workes of holinesse: and therefore in the workes of pietie, he can doe nothing of himselse.

This proposition wee willingly grant, for mans will is

not like powder ready presently to take fire.

Stirring up grace, must necessarily goe before mans conversió, whether it be from insidelity to faith, or from sinne to righteousnesse; neither is helping grace, sufficient to mans conversion.

This proposition might be granted, first against the Pelagians, who denied all grace, and against the semi pelagians, who acknowledged preventing grace, but not strring up grace; and we would grant to it, if by strring up grace, he meant insused grace, which after that it is insused into the heart of man it stirres him up to doe good.

This flirring apgrace, is given to man without any preparation to grace. We

Conclus.I.

Our diff.

Concluf. 2

Our conf.
Concluf. 3

Our conf.

Concluf. 4

Wee agree to this proposition, if by firring up grace, | Our conf. he meant infused grace.

Stirring up grace is not granted to man, without his working, although it be given to him without the co-operation of free-will: this proposition hee goeth about to cleare thus; firring up grace (faith he) comprehends two things in it. First, initiam bone cogitationis. Secondly, initium bont desidery; but, tothinke, and defire, are the actions of the mind and will; wherefore a man cannot defire and thinke any thing, without his owne action. Yet because there are some sudden motions, which antevert all deliberation of reason; therefore they cannot bee the acts of free-will, such are these impure thoughts, that are cast into the heart by the Divel, against our Will these are the free motions of the will; therefore the Apostle, Rom, 7. faith, I doe not these things, but sinne that dwels in me fo it may be faid of the fe first good thoughts because they proceed not from the Well, I doe not these, but the grace of God which prevents me.

These primoprimi motus, which antevert the use of reason, are partly with the will, and partly against the will, they are not with the will, because they arise before the confent of the Will; neither are they against the Will, for then the heart should not delight it selfe in them when they arise. So the first motions of the spirit in the heart, are not altogither with the Will because it is finfull; neither altogether against the Will, because the Will is subordinate to God, and begins to take some delight in them. Wee must distinguish these three motions of the Will, involuntarium, voluntarium, non voluntarium: involuntarium, when the will no wayes wils a thing; voluntarium when thee will wils it altogether; non volun. tarium, when it partly wils it, and partly wils it not ; in this last fense it is, that our will consents to the working of Gods Spirit in our convertion.

K 2

That

Conclus. 5

Our diff.

2K85107, \$KEG 100, EK EKETIOF.

132	Of the will of Man,
Conclus.6.	That wee may affent to firring up grace, or to Gods
	internall calling, belping grace is necessary.
Our conf.	We agree to this proposition, if this grace bee taken for insufed grace.
Conclus. 7	Neither stirring up grace, nor helping grace, impose a-
	ny necessity to man, but that he may either chuse or re- fuse Gods calling.
Our diff.	We hold that after grace is infused in the heart, al-
om usjj.	though it compell not the Will to doe good, yet it ne.
Conclus.8	It may bee that two having the fame internal motion,
	the one may be called and not the other.
Our diss.	Wee hold, that the Will of the man called inwardly,
	is fo determinate by grace, that he cannot but chuse his
	conversion; but the will of the other not being determi-
	nate by grace cannot chuse it.
Conclus. 9	The conversion of man to God, as it is a worke, it pro-
	ceeds from free-will onely, and Gods generall helpe
	affifting; as it is good, it is onely from grace; as it is a good
	worke, it is partly from the will and partly from grace;
	and hee goeth about to proove this; because (faith he)
	the efficient cause of humane actions (as they are alli-
	ons,) is the will of man; and as they are free-actions, they
	proceed from the freedome of the will; and as they are
	godly attions, they proceed of grace; therefore grace
	makes the action, good and supernaturall.
Our diss.	Wee hold that the action, not onely confidering it, as
	it is good, but confidering it, as it is an action proceeding
	from the will, is necessitate by God.
Conclus. 10	These actions which a mandoth after his conversion,
	he needes not to these actions a new grace, but onely a
	continual direction, protecting and keeping the feed al-
	ready fowen in the heart.
	Man after his conversion hath neede of a continual!
Our diff.	
	influence of grace, as the Organs have neede conti-
	nuslly

nually of one to blow them, otherwayes they will make no found; they would make the grace of God in man (being once infused,) to be like a cloake, if the pases bee drawne up in the morning, it will goe right all the day.

The habite of grace is infused into the heart, but not

without the preparation of mans owne will.

We hold that before grace bee infused in the heart, there is no preparation in man. And thus farre Bellar-mine goeth about to prove that there is free-will in man naturally yet unto good, and would extenuate the grace of God.

The efficacious grace of God, being offered to man, he cannot relift it.

We are to marke, what the will of man can doe before his conversion to God; secondly, what it can doe in the first point of his conversion: thirdly, what hee doth after his conversion. And there is a threefold graceanswerable to these three estates: first, there is vocans, an externall calling: fecondly, working grace internally, answering to the third estate. The first grace is oftentimes relifted; ler.7.13. When I call upon you early in the morning, ye answere me not. Pfal. 81. 1 4. Oh that my people had bear kned unto me. So, Math. 23. 37. How often would I have gathered thee under my wings, but thou would'ft not. The working grace answering to our third estate, may be sayd to be refisted, not simply, but fecundum quid; for this resistance is not betwixt the will and the grace of God, but betwixt the flesh and the (pirit, Rem. 7. The working grace enswering to our lecond estate, cannot bee refished in the first point of mans conversion: when God gives a man a will to convert, he must first take away the resistance that hindred his conversion, before that ever hee give him the will to convert; if hee first take not away the impediments he cannot convert. God gives not grace to a man that refifts

Concl. 1 i. Our diff.

Prop.

Illust.
Triplex confideratio
voluntatio, ante conver
fionem, in primo puncto
conver fionen; er post
conver fionen;

Triplen consideratio grassa, in vocando, in . operando, so co operando.

Duplex resistantia, sims plex, & seçundum quid.

Duplex fensus gratia (9º resistantia, 60º composius.

Illust.2.

Triplan relification oqualis, complete, (5'incomple-14.

Confequence. Lib. 6. de grat, et lib arb. Quidam dei gratiam reijeiunt ; quidam neque recipeunt neque reijeinut; quidam noqueresjeinnt, neg, recipiunt fed delec-cantur in calquidam aus periods enda VI gratiam recipiant.

relist in the compound Sense (as they speake in the schooles, ) that is, so long as hee remaines unwilling hee gives him not grace; but in a divided fenfe, when he gets grace, refistance is taken from him.

Refiftance is, when owe frive together : if they be ofequall strength, then the one of them prevailes not against the other, if they be not of equal strength, then the weaker fuccumbs, and the ftronger prevailes; if the agent be hindred by the patient and yet prevaile at the laft, it is called incompleta refifentia, an imperfite refiflance: but if the patient be of fuch frength, that it frufrates the agent of his purpose, then it is called completa refisentia, a perfite refistance. When Michael the archangell, and the divell, strove about the body of Moses, Inde. 9. if the divell had gotten the body of Mofes, and had fet it vp and made an Idoll of it, then it had beene a perfit relistance; but Michael prevailing against the divel, it was an imperfite refistance. So when the will of man striveth against the grace of God; if these two were of equall force, then the one of them fhould not prevaile against the other; but because they are not of equal! force, although the will refift for a time, yet hee yeeldes to the stronger, the grace of God: and so it is but an imperfect refiftance, for at last it yelds to the grace of God.

Man in his conversion cannot refist the grace of God; therefore that division of Bellarmines is falfe. Firft, hee faith, that some who are called inwardly by the Spirit, may reiect the calling altogether. Secondly, some neither receive the grace of God nor reied it, but fuffer God to knocke at the heart, and is no wayes mooved by it to open. Thirdly, some neither receive nor reiect grace, but they begin to be delighted with it. Fourthly, some open their hearts, and suffer themselves to be drawne by the grace of God : this is falle, for it is the Lord onely, that hath the key of the heart to open or fhut

Man

Man in his first estate, had not neede of preventing grace, yet hee had neede of firring up, or preparing grace, to flirre him up not from frane or fluggishnesse, but from the intermission of his action: but man regenerate hath neede of preventing grace, preparing grace, working grace, and perfecting grace; and as the Lord promifed Deut. 11. 12. Mine eye shall bee upon this land from the beginning of the yeere to the end: fo un effe God looke vpon man, from the beginning, to the end of his conversion, all is in vaine. Wee lee, Numb. 17, when Aurons rod was laid before the Lord. First, he made it to bud, although it had no roote. Secondly, to bloffome. Thirdly, to bring forth ripe almonds; fo although there bee no grace in us, yet the Lord stirres up good motions in our hearts; then hee seconds these with new defires, then at last he make us to bring foorth good fruite: fo that the beginning, progresse and end of all good workes come of God; when wee acknowledge this from our heart, then wee offer a burnt offering to the Lord.

But it is said in Mark. 4. 26. that the Kingdome of God is like a husbandman, who when he hath sowen his seede, hee lyes downe and sleepes; and in the meane time it growes and shoots forth into the blade, and then to the eare; therefore it may seeme, that when God hath once sowne the seede of grace, hee addes not a

new influence of grace to it.

Answ. That parable is onely meant of the Preacher, who after hee hath sowen the seede, can doe no more, but commits the event to God; but the parable can no wayes be applied to God; for after that the seed is sowne by God, hee must give both the first and the latter raine, or else it will not fructifie. The Schoolemen say well, ad singulos adm desideratur gratia, unto every action that a man doth grace is required.

K 4

A collation betwirt the innocent, and renus ed Adam,

Man

Prop.

Illust. T. Grasia femel recepta non peteft amitti, respectu patris, file for spiratus fandi.

Flluft.z.

Man in his restitution receiving the grace of God. cannot lose it againe.

The certainty of the perseverance of the Saints in grace, is prooved. First, in respect of God the Father. Secondly, in respect of God the Sonne. Thirdly in respect of God the holy Ghost. First in respect of God the Father, with whom there is no shadow of change; and none can pull his sheepe out of his hands, lob. 10. 29. Secondly, in respect of God the Sonne, the Apostle faith, I.Cor. 6. that, his members agglutinantur Christo; they are glewed to him. Thirdly, in respect of the holy Ghoft, he is called the earnest penny of our salvation, 2 Cor. 5. he is not called the pledge of our falvation; for a pledge may bee laide in pawne, and may bee taken up againe; but an earnest penny is a part of the bargaine and cannot be taken up againe.

There is a mutuall obligation betwixt God and Man, which sheweth the perseverance of the Saints. We give a pledge to God, 2 Tim. 1. 12. I know whom I have beleeved, and I am perswaded that hee is able to keepe that which I have committed unto him; fo, God giveth the car nest penny of his Spirit to us; Ephel. 1. 13. In whom also after that yee were sealed with the holy Spirit of promise. which is the earnest of our inheritance; although we have the possession of both, yet the keeping of both is committed to God who is a faithfull keeper; fo that now the Child of God, cannot fall away againe, not onely in respect of the event, but also for the continuance of their

Faith.

Quest. When a man falls into any notorious finne, as murther, or adultery; whether is his Faith loft or 510n

Answ. Not, for he fals not from his universall and first justification, whereby all his former fins were remitted to him, he fals onely from the particular justification

of

of that fact; this guilt of that fact which is particular, takes not away the first justification: here, amittit ius ad rem, sed non justin re; hee loseth not the right of his former justification, but onely the use of it for the time; and when he repents of that particular fact, hee gets not a new right to his first justification, but is restored against to the use of it. When Nebuchadnezzer became madde, hee was cast out of his Kingdome and lived amongst the beasts; when hee became sober agains and understanding, hee got not a new right agains to his Kingdome, but onely was restored to his possession: so when a man fals by sinne from God, when hee repents hee gets not a new right to his justification, but onely hee gets the right use of his former justification.

Queft. Whether is the Child of God, quite cut off from Christ, when he commits any great sinne ?

Answ. If wee respect Gods part, hee is not cut off: for justification upon Gods part, implyeth not any qualitie in man, but his free favour in pardoning; fo that the question is not, what man deferved?but, what God doth in justifying Man ? it is hee who justifieth the ungodly, Rom. 4.5 But if wee respect mans part in sinning, and according to his feeling before he repent, hee is cut off; but not respecting Gods first justification. A woman commits adultery, the deferves to be repudiate from her husband, yer the marriage is never dissolued upon her husbands part, untill hee give her the bill of divorce. So the finner when he talles into any great finne, upon his part hee deserves fully to bee cast off; and yet hee is not cast off by God, because hee bath not given him the billof divorce ; demeritorie incurrit iram Dei, licet non effective, hee deserves the wrath of God, although the Lord powre not out his wrath upon him.

Queft.

Duplex inflificatio, Gnos verfain es particularis. Peecator neque amitit habitum neque actum fider, sed actus pro tem = pore suspenditur.

Consequence.

Quest. What loseth he then by his fall?

Answ, He loseth not the habite of his Faith, neither the act of his faith, but onely this act of his Faith is suspended for the time. Ad. 20. 9. When Eutyches fell dead out of an upper loft, all that beheld him thought he had beene dead; yet when Paul imbraced him in his armes, he faid, he is not dead; the act of life was not extinguished here, but suspended. So when the child of Godfalleth into any notorious finne, grace is not quite gone out of him. The incestuous Corinthian who had layne with his fathers wife, 1 Cor. 5.7. was to be excommunicated and cut off from the Church . That his (pirit might be faved, and the flesh destroyed; he had the spirit all this time in him when he had fallen into this great finne, and had not quite loft the grace of God: to that the Child of God feemeth to be cut off for the time, and the holy Spirit feemeth to bee quenched in him, yet grace commeth in and bloweth up the sparkles, that were lurking all this time under the ashes of sinne: example of this we may fee in David, lying fo long both in murther and adultery.

Therefore these who hold that a man may lose his justifying Faith, either altogether or for a time; and then by the grace of God working repentance in the heart of man, it may be restored to him againe; they mistake the nature of true Faith, for that which is justifying Faith, is a fountaine of living water springing up unto eternall life in man, 10h.4. Neither can it be totally taken from a man, and restored againe, for Inde, vers. 3. saith, that Faith is but once given to the Saints. Peter after his fall, went out and wept bitterly, Math. 26. Deus bic non insadit novum habitum, sed suscitavit, God insused not a new habite in Peter, but wakened up the habite that was sleeping in him; for his seede remained still in bim, 1 10h.3.

FINIS.



## THE SECOND PART OF THE IMAGE

of GOD in Man, in his Creation, Restauration, and Glorification.

CHAP. I.

Of the Passions of Man in generall.



Passion, is a motion of the sensitive appetite, stirred up by the apprehension either of good or evill in the imagination, which worketh some outward change in the body.

They are called passions, to put a difference betwixt them and the saculties of the Soule, which are naturally

inbred in it; and betwixt the habits which are infused and acquired; but the Passions, although they be naturally inbred in the soule, yet they must be stirred up by outward objects. They are not like habits, which are alwayes alike and permanent, neither are they like bare imaginations and phantasies drawne from the objects, and reserved in the memory: but they arise from a knowne object.

Prop.

Illust.

Tria infunt anima, potentia, havitusen pafiloobject laid up in the imagination, appearing to us either pleasant or hurtfull. They are wrought by an apprehension in the imagination, because the imagination stirreth up immediately the senses, then the understanding faculty, iudgeth them to be true or false, and the will considere them as good or evill. As the understanding judgeth them to be true or false, it stirreth not up the appeare, but as the Will iudgeth them to be good or evill; yet not absolutely, but as good or evill to us, or ours: and these faculties are rightly joyned togither, for the senses faculty of it selfe is blind, neither could it follow or decline any thing unlesses the understanding faculty directed it: so the understanding faculty directed it had these passions ioyned with it, to prosecute the truth, and to shun the falschood.

Quest. Whether are these passions placed in the sensi-

tive part, or in the reasonable?

Answ. They are placed in the sensitive part, and not in the reasonable, because the reasonable, doth not imploy any corporall organs in her actions, for when wee reason, there is no alteration in the body. But the passions appeare in the blood, by changing and altering of our countenance, and they are a middle betwixt the body and the minde, and have correspondency with both; Hence it was that God commanded his people, to abstaine from blood, Gen. 9.4. and that they should effer blood in their sacrifices, Heb. 9 22. that so the Soule might answere for the Soule which sinned, Levit. 17. 11.12.

Although these passions be in the sensitive part, as in the subject, yet the understanding is the principall cause which moveth them. If there were a commotion amongst the common people, moved by some crasty Achieophel, the commotion is properly in the people as in the subject, but it is in the crasty Achieophels head as in the cause, who moveth the sedition. So these passions

arc

## Of the passions in generall.



are in the will and understanding, as commanding and ruling them; but in the fensitive part, as in the proper subject. In beasts the phantasie sets the sensitive appetite on worke, but in man the phantasie apprehending the object, presents it to the understanding, which considers it either as true or false, and the understanding presents it to the will, and thence ariseth the prosecution of the good; or shunning of the evill in the sensitive appetite, with an alteration of the spirits in the body.

The paffions of man are ruled by reason.

We fee by experience that the fe passions that draw nerest to reason, are soonest subdued; and these passions that are surthest from reason, are more hardly subdued. A man will sooner subdue his passions than a woman or a childe, because he hath more reason, and a man will sooner quite his anger, than his slethly lusts; because they are all further from reason; and the Philosophers shew this by the example of a Horse or a Bull, they are sooner tamed, because they draw nearer to reason, but the sishes cannot be tamed, because they have no resemblance of reason.

Whether are the passions that antevert the will ruled by reason or not? Ans. The passions which antevert the will are not from the will and reason, neither are they altogether against the will and reason, but partly with the will, and partly against the will. These passions which anteverte the will, doe not excuse but extenuate the sact, in tanto, sed non intoto, they excuse the sact in a part, but not fully.

These passions excuse sinne, in tanto, sed non in toto; therefore it is a false divition which the Church of Rome maketh of the passions of the soule. They say there are first, primo-primo motors in the soule, which arise sodainly before reason thinke of them; these thoughts the will can-

Prop.

Quest.

Confeg.

Triplices motus in minus, fe ...
prime primi motus, fe ...
cupals prime-motus,
fecunal motus,

not

not represse, because they proceed from our natural inclination; and are neither mortall nor veniall. Secondly they say that there are secundo-primi motus, which arise sodainely after the first motions, these the will may represse (say they) if she take diligent heede to them: these they make veniall sinnes. Thirdly, (say they) there are in the soule secundi motus, when the will gives the sull consent: they make these mortall sinnes. But the first motions of all without consent are sinne, and damned in the last Commandement; and the motions which arise with consent, are damned in the seventh commandement by Christ, Mat. 5.28. He that susset a summan hath committed adultery with her already in his heart; then the motions which arise without consent, are damned in the last commandement.

Prop.

Illuft. 1.

These perturbations doe not extenuate sinne so farre

as ignorance doth.

The perturbations are ruled by prudencie, but because these perturbations sollow not the light of reason, their sinne is greater than the sinne of ignorance, which is want of knowledge in the understanding: The servant that knoweth his Masters will and doth it not, shall bee beaten with many stripes, Luke 12.47:

## CHAP. II.

Of the division of the Pasions.

Παθός ἐπιθυμήτικον, κθυμικον. Of the passions in the concupissible appetite, A LL the passions may be reduced first, to the concupi.

A scible and irascible faculties of the Soule. Secondly, there are as many passions in the soule, as there are divers considerations of good and evill. First, good and evill are considered absolutely; then love and hatred have

have respect to these. Secondly, good and evillate confidered, in the good which may be obtained; and in the evill which is imminent; the good which is looked for and may bee obtained, that we desire, and it is called desiderium. The evil is if the imminent hath no proper name, but is called abusively abomination, sen sugar mali. Thirdly, when either the good is obtained or the evill present; if the good bee obtained, then it is called gandium, joy: if the evill bee present, then it is called trissitia, sadnesse: so that there are fixe passions in the concupicible.

In the irascible appetite there are five. If the good bee to come, and not obtained; either it is possible to obtaine it, or impossible; if it be possible to obtaine it, it ftirres up two affections inthe irafcible: first, hope, which expecteth bonum difficile, that is, when goodnesse can hardly bee obtained. It hath an eye to good; which diffinguisheth it from feare; it hath an eye to future good, which diftinguisheth it from joy, that enjoyeth the present good. Hope lookes to good hardly to bee ob. rained, which distinguisheth it from defire, that is, of thingseafily to be obtained. If the good may be cafily obtained it firres up audaciam boldneffe, this respects evill; but yet fuch evill which it thinkes it may overcome and it profecuteth the meanes which tend to the attaining of the good; it respects evill by accident, hoping to shunne it. Secondly, if the good be thought impossible to be attained, then it workes desperation : this passion hath not an eye to evill as evill bur by accident, because it seeth the good impossible to be attained. If the evill bee imminent and not prefent, then it workes feare: If the evill bee present and impossible to bee

eschewed, then it worketh anger, which hath no contrarie. Some of the moralists reduce all these passions to two, love and desires for whatsoever thing that is good Passio amoris a bono 49 passio odij a malo.

Passio desiderij & abo-

Pafiro gandij Griffitia,

Of the passions in the

Passio spei & audaia

Passio desperationis do

Pafiloira.

is either in our present possession, and this we love; or is absent and wilhed for, and this we defire; so that every good thing, we either possesse it, or defire to possesse it. Againe, these pa/sions may bee reduced to foure principall; for every passion is a motion to good; and in this kind hope is the last; or a motion and turning from evill, and in this kinde feare is the laft; orit is a reft and enjoying the good, and in this kind delight is the last; or a restlesnesse in the object, and in this kinde sadnesse is the laft.

Trifitia di viditurinosi. (ors cordiam, invidiam, anguftiam, panstentiam, O' ZOLWE.

Timer of erubefectie, vere cundia, Auporis, aut agomiae.

Prop.

Those who write of the winds, some make source of them, some eight, some fixeteene, some thirtietwo; so these who write of the passions, some make more and some make leffe. Every one of these passions may bee branched out againe into severall branches; as sadnesse hath under it; first pitie, which is a greefe of the evill which befalls others, as if it befell our felves. Secondly, envie which is a sadnesse that we conceive, for the good that befalleth others, wishing that it were our owne. Thirdly, beavineffe, which greeves the mind when it feeth no way to escape. Fourthly, repentance, which is a sadneffe for by-paft sinnes. Fifthly, zeale, which is a sadnesse arising from the dishenour of that which wee love moft. So the daughters of feare are; first blufbing, which is a feare arifing from the loffe of our good name, for some filthy thing presently done. Secondly, shamefastnesse, which is a feare arising for some evill to bee committed. Thirdly, aftonishment, which is the feareof some evill that suddenly befals us not looked for. Fourthly, agonie, when we feare that which we no wayes can eschew; and so may the rest of the passions be branched forth.

The passions which are dispersed in the inferiour faculties, are united after a more excellent manner in the fupersour.

As

As feeing, hearing, and smelling, are different in the organs of the body, and yet in the foule are united eminenter. So the paffions in the fensitive part, are distinguished into the irafcible and concupifcible faculties, and upon divers considerations arise divers passions, fixe in the one and five in the other, but in the will they are united eminenter, and have onely but two confiderations either of

good or evill.

The first Adam had these passions as they are eminenter in voluntate, for hee had profeentionem boni, & averfionem a male, pursuite of good, and a turning from evill: but he had not as yet distinct objects for them to worke upon. Christ the second Adam had distinct objects to exercise his passions upon, by takeing the punishment of our finnes upon him : but Adam had not sadnesse, anger, and fuch actually, but potentially. The Angels have joy, love and that filiall reverence, whereby they offend not God; but they have not greefe, forrow, feare of punishment, and Adam had his passions without perfuch paffions. turbation or turbation. Christ had his passions with turbation, but not with perturbation. Ich. 11.33. hee was mightily troubled in the spirit, and was troubled in But wee have our passions with perturbati-On.

Christ tooke our passions upon him as hee tooke our nature.

As hee was Ben-adam, the sonne of a man for us; so he was Ben-enosh the sonne of a fraile man, Pfal. 8. 5. Subject to passions and miseries, hec tooke our miserabiles passiones, but not detestabiles; he tooke not our finfull paffions upon him, as despaire or beldnesse; but hee tooke all the rest : as in the concupiscible appetite; hee tooke our love upon him, our defire, our batred of evill, our abomination or abhorring of finne, our joy, our Againe in the irafcible faculty, hee tooke sadnesse.

Fllust.

A collation betwirt the innocent Adam andfes cond Adam and the An-

Prop.

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Illust.2.

our anger and feare upon him: but he tooke not defaire upon him, because he thought not the evill of punishment layde before him impossible to be overcome: he tooke not andaciam upon him, because it lookes to evill possibly to be eschewed: it lookes directly to good, yet because it lookes accidentally to evil, he could not take it upon him.

Christ when hee became man, was not anadis, without all affections, hee was not downdie, impatiens affections, hee was not downdie, impatiens affections, hee was not idonadie, for his affections were not proper to himselfe, but hee was do nadis, having his affections well ordered; hee was do naddie, having his affections like ours; hee was out nadde, having his affections like ours; hee was out nadde, having his affections of our infirmities; hee was unresonadie, Heb. 4. 15. for hee had such a sellow-feeling, that hee can measure out to every one of his members, that which is sit for them to suffer.

Quest. How could Christ take our passions upon him, as our feare and sadnesse, seeing hee was comprehenser, and beheld the glory of God in the highest measure of happinesse?

Answ. By the singular dispensation and wisedome of God; for this happinesse and glory was kept up, within the closet of the minde of Christ, that it came neither to his body nor sensuall part, and so hee might bee sully happy and gloristed in the superior faculty of the Soule, and yet this glory not to shew it selfe in his body and inferior faculties, as it doth now in glory.

Christs passions when he lived here, did not arise inhim before reason directed them, they rise not contrarationem, aut prater rationem; contrary or besides reason: wherefore, Ioh. 11, 33. it is said that Iesus trapacturates, troubled or moved himselfe, at the death of Lazarus; for his reason commanded his sadnesse, Math. 26. capit tristari, hee began to be sad. Hierome saith well; Passiones Christi

A collation betwixt the fecond and old Adam.

Christi respectu principy semper sequentur rationems, they alwaies follow reason when they arise; and as the Centurion, if hee had faid to one of his fouldies; Goe, and hee goeth; and to another come, and hee cometh; and to the third doe this, and hee doeth it, Math. 8. 9. So Christs affections were directed by his reason, to goe and come at the commandement thereof. In his agonie they never disturbed his reason, for in his agony they were like a glasse; which hath pure and cleane water in it, stirre the glasse and there ariseth no mudde in it; but our paffions antevert reason, they trouble and blind rea. fon; they are like the foule glaffe, when wee stirre it, prefently it grow'th dimme and the mudde arifeth, The flowers of Egypt, that are continually watered by the waters of Nilus (which are groffe) yeeld not fuch pleasant smelles as other flowers doc. So our finfull passions are not so pure and cleare, for the vapours and exhalations that arise out of them from originall sinne. Our paffions are like the beardleffe Counsellors of Rehoboam, who drew away the King to his destruction. 1 King. 12.8. Secondly, the passions in Christ differed from ours, quoad gradus, for when once his reason commanded them to retreate and flay, they did proceed no further; therefore in Christ they might have rather beene called propassiones than passiones, because they were the forerunners and beginners of passions, and might be flayed at pleasure, and had no power to transport his reason.

Some things are neither to bee prayled, in orth nec progress, in their rysing nor proceeding, as hunger and thirst, which are not subject to reason. Some againe are to bee prayled in orth, but not, in progress, as just anger in man since the fall: hence the Apostle, Ephel. 4.25. saith, be angry but sinne not, that is, take heed that your anger continue not, for if it doe, it will turne to

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finne

Inter Christi passiones nulla fuir contrarietas, inflabilitas, aut imporz tunitas.

finne; it is like good Wine which is foone turned into Vinegar. Some passions are to be praised, both in orthet

progress, and these were proper unto Christ.

There was no contrariety and contradiction among ft Christs puffions. Secondly, there was no instability in them. Thirdly, there was no importunity in them. But fince the fall, there is a great contrariety and contradiction amongst our passions, and great instabilitie, and great importunitie. In Christo fuerunt panales sed non culpabiles, in nobis (unt pænales sed et culpabiles : In Christ the passions were a punishment, but not a sinne; but in us they are both a punishment and sinne. First, in their contrariety or contradiction; it is written in the life of Anselme, when hee walked in the field hee faw a shepheards boy, who had taken a bird and had tyed a stone to her legge, and as the bird mounted up, the stone drew her downe againe; which mooved Anselme to weepe, la= menting how men indeavoured to flee up to heaven, and yet are still borne downe to the earth by sinne. Mens passions now are like contrary winds or tides; a covetous man that is given to adultery, is drawne by two wilde horses contrariways; for his coverousnesse bids him hold in, but his adultery bids him spend. Secondly, now our affections are instable, like the winds changing from this ayith to that, like Amnon who now hated Thamar more than ever hee loved her before. Thirdly, now the affections importunate us, for fometimes they lie ficke as Ahab did, if they get not Naboths Vineyard, 1 King. 21. or like Rachal who cried to lacob, Give mee children or elfe I die, Gen. 30. or like the horseleech which hath two daughters, that cry continually, Give, give, Pron. 30. 15.

A collation betwint the old and renewed Adam.

The regenerate man, is renewed in all his passions, as wee may fee in Davids love, Pfal. 119.97. Hew doe I love thy law: In his hatred, I hate thy enemies with a per-

feet

fett hatred, Psal. 130.22. In his defire, mine eyes are dimme for wating, how doe I long for thy saluation, Psal. 35.9, In his feare, his judgements are terrible, I tremble and quake. Psal. 119.120, In his delight, thy testimonies are my delight, Psal. 119.16. I reioyce more in them, then in a rich spoile, Psal. 119.162. In his sorrow, mine eyes gushout with rivers of water, Psal. 119.136. But the unregenerate, are renewed in uone of these passions.

The affections of man fince the fallare fearefull tormenters of him.

It is a greater indgement to bee given over to them, than when the people were given up to be flaine by Lyons, 2. King. 17.25. and it may feeme a greater judgement to be given over to these passions, than to bee excommunicate and given over to Sathan, for sundry that have beene excommunicate have beene reclaimed and called backe againe, 1. Cor. 5. but very sew of these who are given over to these passions are reclaimed.

It is a mercy of God when a man fals, that God hath not given him over to his finfull appetite wholly, but hath fome feed of Grace working within him, which reftraines him, that he worke not fin with greedinesse, and makes him long to bee at his first estate againe; as wee fee in that incessuous Corinthian, I.Cor. 5. when hee had committed that beastly sinne in lying with his fathers wise, yet the Spirit that was lurking within him, stirred him up to repentance, and made him to long to be at his sirst estate of grace againe.

There is a notable apologue serving for this purpose, when plyses in his travailes had left his men with Circe that Witch, she changed them all into divers forts of beasts: as into Dogges, Swine, Lyons, Tigers, Elephants. Plyses when he returned, complained that Circe had done him wrong in turning his men into beasts, Circe replied that the benefite of speech was left unto

Prop.

Confeq.

L 3 them

them all, and so hee might demand of them whether they would be changed into men againe. Hee beganne first with the Hogge, and demanded of him whether hee would beea Managaine or not, hee answered, that hee was more contented with that fort of life then hee was before; for when hee was a man hee was troubled with a thousand cares, and one griefe came continually after another; but now hee had care for to fill his belly, and to lye downe in the dounghill and fleepe: and fo hee demanded of all the rest about: but all of them refused to turne men againe, untill he came to the Elephant, who in his first estate had beene a Philosopher; hee demanded of him, whether or not hee would bee a man againe; hee answered that he would with all his heart, because he knew what was the difference betwirt a brutish and a reasonable life. The application of the apologue is this. These beastly creatures given over to their fensuall appetites, transformed and changed by Sathan into bealts, in their hearts they defire never to returne to a better estate, but to live still in their (winish pleasures, and to follow their fenfuall appetites.

But these who have the Spirit of Grace in them, and are fallen into some haynous sinne, having tasted of both the estates, like the Elephant they desire to bee backe at

their first estate againe.

Divinitie and morall Philosophy differ fatte in shewing Man his sinnefull passions; the moralists shew nothing but the outside of these sinfull passions: they leave them without, like painted Sepulchers, but within full of rottennesse and dead mens bones. Math 23.27. They hold up its of much a counterfeit glasse, which maketh their sinfull passions looke a great deale better thanthey are.

This counterfeit cure of the moralists curing the

Theologia,& meralis philosophia different. passions is not unfitly compared to a Barber; for a Barber doth nothing to a Man but trimmes him, washes him, and shaves him : hegoeth not like a skilfull Physician to finde out the cause of his disease, but onely outwardly layes a playfter to the fore, and the paffions, mendaciter subicient se tantum rationi; they neither shew the beginning, progresse nor remnant of their finne. But Divinitie theweth this first as in a cleare glaffe, the ground of all our finnefull passions. First, it lets us fee in the bottome originall finne the fountaine of all the reft, which the moralist knoweth not-Secondly, it lets us see the first motions of the heart (which are without confent) to be finne: & as in a cleare fun-shine wee see atomos, the little mots which are the least thing, that the eye of man can perceive: So the Law of God lets us fee the first motions, aryfing from originall finne, to bee finne before God. Thirdly, Divinitie lets us fee, that unadvised anger is a finne before God. Fourthly, it lets us fee, that, Hee who cals his brother raca, is to bee punished by the Councell, Mat. 5.22. Fiftly, it lets us fee what a finne the fact it felfe is. Sixtly, it lets us fee that when the revenge is pardoned, yet remaines fome dregges behind, that wee remember nor; therefore the Law faith, Levit. 19.18. Te shall neither revenge nor remember. This the moralift cannot doe.

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CHAP.

#### CHAP. III.

How the passions are cured by the morall vortues.

THe morall Philosophers cure the Passions by morall

L vertues onely.

There are eleven morall vertues, that cure these passions; which vertues attend them, as Pædagogues waite upon their pupilles, and they sing unto them as nurses doe to their babes, where their beginning in the appetite, and end in reason, but the vertues have their beginning in reason, and end in the sensitive appetite; therefore they may fitly rule the passions.

The eleven vertues, are Liberality, Temperanee, Magnificence, Magnanimity, modesty, Fortitude, Iustice, meetines affabylity, vrbanity or Courteste, and Verity: and as the eleven passions are reduced to source, so are the eleven vertues reduced to source, which are called the source cardinals vertues: Prudency, Temperance, Fortitude,

and Inflice.

These vertues cure the perturbations or passions, when they are either in excesse or defect, by drawing them to a mediocrity; and at last they attaine to their last hap-

pineffe, being ruled by the beroicke vertues.

The moralist maketha double middle. First, when vertue is opposite to vice, and then the vice is to bee corrected by the vertue; here the one extreame is the meane, which must rectifie the other extreame. Secondly, when the vertue is interposed betwixt two vices, then the vertue must mediate betwixt them.

Here we may observe, that there is a greater difference betwixt the vertue & vice, than betwixt two vices; for there cannot bee a middle betwixt vertue and vice, but there is middle betwixt two vices; this the Scripture

fheweth

Prop.

Prop.

Illast.

virtus media, in extremo

Doctrine.

theweth us, Revel. 3. 15. I would ye were either hote or cold, but because ye are luke-warme, therefore I will spew you out of my mouth; God will have no middle here betwixt truth and falsehood, therefore hee abhorres more luke-warmenes than coldnes: coldnesse is not to be corrected by luke-warmenes as the middle, but it must bee reduced to hotnesse.

But there is a middle betwixt vice and vice, and thefe

two are corrected by the vertue in the middle.

Example in the concupiscible appetite, there are the vices of Prodigalitie in excesse, and the vice in defect is avarice; these two are to bee reduced to the middle isberalisie the vertue. So againe in the concupifcible appetite there is Morologia, fourrility; Hof. 7.3. They make the Kings heart merry with their lies; fuch was the jesting of the boyes at Elisha, 2 King 2. 24. The other extremitie is rusticitie or sallennesse, such was that clowne Nabal, and these can abide no mirth. These two extremities are to be corrected, by euteanexiat weh is when a man sheweth himselfe pleasant without just offence to his neighbour; as when Elias jeasted at the Idoll Baal, 1 Kin. 18.27. So for a mante have too great a defire of honour, this is called pride. The other extremitie is, to bee altogether averse from honour, this is called pufillanimitie or baseneffe of minde; these must be moderate by the vertue entrylia a moderate love of bonour.

Example, 1 Tim. 3. 1. He who defireth a Bishopricke defireth a good worke, this is the middle; but when Amonius the Monke cut off his right eare, that they should not make choyce of him to the ministry, this was the extremitie in defect. The other extremitie is when prefumptuously, men feeke this calling, as when the high Priests sought the Priesthead by bribes

Priests sought the Priesthood by bribes.

Quest. What fort of middle is this, when vertue mo-

derates betwixt two vices?

Anfw.

Est nomenquesor.

Duplex medium, arithmeticum feu modium rei, et geometracum fen mediumper fona.

Anfw. There is a twofold middle; the firft is called an Arithmeticall middle, the lecond is called a Geometricall middle; the first is called, medium rei, the second is called medium per (ona feu rationis.

Medium arithmeticum, or medium rej, keepeth always an equall proportion betwixt the two extremes; as when the Ifraelites gathered their Manna, they put it all inone heape, then every man got his Gomer incafured out unto him, for they gote all alike, Exed, 16.19-2 Cor. 8.15. But medium geometricum, feu persona, vel rationis, draweth neerer the one extreme than the other, and giveth to the persons according to their conditions and estate, as it giveth strong meate to these that are strong, and milke to babes, Heb. 5. 13. So the vertue that is placed betwixt two vices, it keepes a Geometricall middle, and stands not equally betwixt the two extremes, for prodigalitie commeth neerer to liberality than avarice doth.

Different Virtutes moralesget theologica,

Marke a difference betwixt morall vertues and theolo gicall; the morall vertues are the middle betwixt the two extremes; but in Divinitie if ye shall consider the theologicall vertues as they have a respect to God, (and that infinite good) they cannot be a middle, for these which have a middle, faile either when they come short or exceede the middle: but wee cannot exceede, when wee looke to God who is infinite, for wee may come short there.

Obitet. But hope seemeth to bee a middle betwixt presumption and despaire, then in the theologicall vertues there may bee a middle.

Answ. There is a double middle; the first is called medium formale, a formall middle; or, the middle of quan. titie; and this respects the inward essence of the vertue, here no middle is found: the fecond is called a materiall middle, or a middle of proportion, and in this we may either

excee d

Daplex medium, I for= male Gel quansitatis ab-Coluta. 2. materiale Vel proportionis.

exceed or come short, because of the eight circumflances that accompany every action; which are comprehended under this technicall Verse.

Quis ? quid? vbs?quibus? & cur! quomodo? quando?

That is, every action is tried by these circumstances: Who! what! and why! by what meanes! and by whose! How? when? and where? doe many things disclose.

As, who doth it? what he doth? where he doth it? and by what infirument, &c. If we respect these circumstances, then a man may exceed or come short of religion.

Example, evergeau true worship is the middle; are seen, and sure of appearing at heisme and superstition are the two extremities; if we respect religion in it selfe secundum formale, as it is medium quantitatis absolute, here we cannot exceed and be too religious, for religion it selse is opposite to all defects of religion. So hope, in respect of the inward forme of it, looking directly towards God, we cannot exceed here, although we come short; but respecting the matter of it, & weighing alcircumstances in hope, a man may presume or despaire; as who hopeth? what he hopeth for when hee hopeth? and such.

The matter may be cleared by another example when we consider inflice as inflice, we cannot exceed in inflice, or bec too inft; but considering inflice in respect of circumstances, a Judge may be either too inft, Eccles, 7.16. notices essentially and so exceed the middle: or he may be deficient in Instice, having no respect of the poore in indgement, these two ar equally abomination before the Lord, Prov. 17.15. to let the nuclead goe, and condemne the innocent, the one in excesse, and the other in defect. So, Exad. 23.4. Tee shall not have pittie upon the poore for his poverty.

d

S

As these passions are cured by drawing them to the vertues, the mediocritie: so they are cured when all these vertues are joyned together, and ruled by the Heroicke vertues; and then the moralists hold that a man may attaine, and ultimum sinem; to true happinesse it selfe, without any helpe of Godsgrace, onely through the remnants of the image of God remaining still in them

vet after the fall.

When all these passions are cured by the vertues, the moralists make up a persect Lady whom they paint foorth to us after this sort, they say her forerunners are, obedience, continencie and patience; her attendants which attend her are many, as security, hope, tranquilitie, joy, reverence, elemency, modesty, and mercy: they describe her selfe this way; her head is wisedome, her eyes prudencie, her heart love, her spirits charitie, her hand liberality, her breast religion, her thighes justice, her health tempe-

rance, and fortitude her frength.

But this Lady trimmed thus, is but a farded Helena, untill grace come in and fanctifie her. Wee fee this betwixt Diogenes & Plato & betwixt Arifippus and Diogenes, how every one of them discovered, that their vertues were but shewes of vertues. When Diogenes faw plate delight in neatneffe and cleanneffe, and to have his bedswell dreffed, he went and trod upon his beds, and he said talco Plantonis Fastum, I tread upon Plato's pride; Plato replyed, fed majori Paftu, with a greater pride. Againe, when Plate faw Diegenes goe with an old cloake full of holes, he faid he faw his pride through the holes, of his cloake. When Diegenes was dresting rootes for his dinner, Arifippus came in ; Diogenes faid unto him; if Ariftippas were content of fuch a dinner, hee needed not to fawne upon Kings and flatter them. Arifippus replied, If Diogenes could use Kings, be needed not to eate of such rootes : thus we fee how Diogenes taxed Arifippus pride

and Arilippus againe Diogenes his counterfeite humilitie.

So wee fee likewise their vertues to bee counterfeite vertues; for they counted this an Heroicke vertue to kill themselves, either for feare of shame as Lucrecia did, and Cleopatra; or for vaine-glory, as when M. Curtius leapt into the gulfe at Rome, in time of a great peffilence, thinking there was no other remedy to take it away.

Quest. What are wee to thinke of these passions ruled by the morall vertues in the heathen, whether were

they finne or not?

Answ. God liketh the workes of men two wayes, First, by a generall liking of them because they proceed from the reliques of intire nature yet left in man, Rom. 2. 14. for by mature they did the things of the Law: 1 Cor. 11.

14.doth not nature it felfe teach you?

Secondly, he liketh them according to his good pleafure, when he loved them as renewed in Christ. The workes of the Heathen which proceeded from the remnant light of nature were not done by them as renued men; neither did they proceed from the corruption of nature, as when a man finnes; but from that sparkle of naturall light, which is left in them. So if wee respect the worke it felfe, the good workes of the Gentiles are not finnes, and in this fenle it is faid, 2 King. 10. 30. Jehn did that which was good in the fight of the Lord. So. Gen. 20. 26, thou didft this in the integritie of thy heart.

But if wee confider these vertues according to the Gospel, then we must call them sinnes, because they proceeded not from faith; For without faith it is impossible to

please God, Heb. 11.

Secondly, if we respect the end of their workes, they are sinnes, because they did them not for the glory of

God, but for their owne prayfe.

Thirdly, in respect of the subject of their good workes, because 1

Complacentia Dei duplen ral cixovoular x x71 Eudoxiav.

Opera gentilium finefis despeccata funt.

Opera gentilium refpedin fruis funt peccat a.

because the persons were not renued who did them. If the person be not renued, his workes cannot be accepted before God. Aurichalcum, lasten or copper, is called a false mettall, not because it is a false substance, but because it is false gold. So these workes of the heathen, are false vertues, because they proceed not from faith; but they are not simply false.

#### CHAP. IIII.

# How the Stoickes cure the Passions.

THe Stoickes take another course to cure these passions; for they would root them out of the nature of man, as altogether finfull. A man having the gout, one layeth a plaister to his feete, which so benummed them that he can walke no more, here the physicke is worse than the disease, So the Stoicks when they feele perturbations in the passions, they would pull them out; here the remedy is worse than the disease. As at the first, in Athens the thirtie tyrants caused to bee put to death fome wicked man; but afterward they began to kill good citizens; fo the Stoickes at the first fet themselves against the finfull passions, and at last against the good Citizens, the best passions: for they would roote out of man the chiefe helpes, which God hath placed in the foule, for the profecuting of good, and declyning of evill: if there were not passions in the soule, then there should be no vertues to moderate them; for take away feare and hardneffe from fortitude, then fortitude were no more a vertue.

The passions are ascribed both to Christ and God,

and therefore are not to be rooted out.

Christ himselse tooke these passions upon him, there-

fore

fore they cannot be sinne. Luke, 10.21. Hee was angrie, Marke 3.5. He was sad, Math. 26.38. and rejorced, Luke. 10.21. They are sanctified by regeneration. The Apostle, Rom. 1.30. condemnes the want of naturall affection, hee calls them desogration matural affection.

They are ascribed to God ar spera and six, there fore they cannot be sinne. If the Stoicks should reade that there are Ilands and Countreys, as Delos and Egypt, which had never selt the violence of earth-quakes, and which had continued immoveable, when all other parts of the world had beene shaken, would they believe it? Why should they then believe that there are men to be sound voyd of all passions? They grant us this power, to tame elephants, tygers and lyons; (and yet not to destroy them: why will they not allow us this power then, to suppresse these passions, when they rise against reason? They must not then be rooted out but moderated: we must not take away diversitie of tunes in Musicke, but reduce them to good order, and so make up a harmonic.

### CHAP. V.

# How Christ cureth the Passions.

CHrist taking our nature and passions upon him, it is hee that onely reduceth them to right order.

Christ rectifieth the passions, soure manner of wayes, First, he subdueth the passions that they arise not inordinately; Esy. 11.5. it is said, suffice shall be the girdle of his toynes, to signific that by justice all his sensual af-

Prop.

Illitst. 1.
Christer quatuer modis
mederatur passienes 1.
subingando.

Duplex congentimedus: I furfum verfus ad mammellas, 2 deorfum verfus ad lumbos G renes.

Reconciliando.

Rectificando.

fections are suppressed. Againe, Revel. 1.13. Christis brought in, with his girdle about his pappes; to signifie that Iesus Christ suddued, not onely his sensitive faculties but also the intellectual, in his will, and understanding; and it was for this that the High Priest under the law was forbidden to weare his girdle, about his sweating places, Ezeki. 44.18. that is, about his middle, as the Chalde Paraphrase interpreteth it, not beneath, but about his pappes; to signifie the moderation of all his passions; It is a true axiome; quod operatur Christus pro nobis, operatur in nobis; that which Christ doth for us, he doth in us: He subdueth his own passions, that He may subdue our passions.

Secondly, Christ reconciles the passions, which strive so one against another: Indg. 17. 6. when there was no King in Israel, every man might doe what hee pleased; so these passions doe what they please, contradicting one another, till Christ come in to reconcile them. Moses when he saw two Hebrewes striving together, he sayd, ye are brethren, why doe ye strive? Exod. 2. 13. So when Christ seeth the passions striving one with another, Hee saith, re are brethren, why doe ye strive? Acts 7. 24.

Thirdly, Christ setts the passions upon their right objects, whereas before they were set upon the wrong objects, and he turnes these inordinate desires the right way. A mantakes a bleeding at the nose, the way to stay the blood is to divert the course of it, and open a veine in the arme. So the Lord draweth the passions from their wrong objects, and turnes them to another. Mary Magdalen was given to unclease lust, the Lord diverted this sinfull passion, and she became penitent, and thirsted after grace, Luk. 8. 2. So hee turned the passions of Saul when hee was a bloody murtherer, to thirst for grace, Ast. 9. We know a womans appetite to be a false appetite, when she desireth to exe raw sech.

flesh, or coales, or such trash: and that shee is mending againe when her appetite is set upon wholsome meates. So when the passions are set upon wrong objects, then a man is in the estate of sinne: but when the passions are turned to the right objects, then a man becomes the child of God.

Fourthly, when Christ hath sent these passions upon the right object, he settles them that they cannot bee mooved; for as the needle in the compasse trembleth still, while it bee directly settled towards the North pole; then it stands. So the assections are never settled, till they bee set upon the right object, and there hee tyes them, that they start not away againe. Psal. 86. 9. David prayeth, knit my bears to thee O Lord. The beasts when they were brought to bee made a sacrifice, were tyed with cords to the hornes of the Altar, Ps. 118. 27. that they might not start away againe. So the Lord must tye the assections to the right objects that they start not away againe.

The passions are either in the concupiscible or irascible part of the Soule. There be six passions in the concupiscible appetite; Love, batted, desire, abomination, pleasure, sadnesse.

## CHAP. VI.

Of the Passions in particular, in the concupiscible appetite.

## Of Love.

Love, is a passion or affection in the concupisation be appetite, that it may enjoy the thing which is effec-

4 Immobilister permanendo.

Amor of robustárius quidam affolkus, quam consumbificae se qua boo na indicatur, fruendi. Prop.

Illust.

eftermed to bee good as neere as it can.

Man before the fall, loved God above all things and

his neighbour as himfelfe.

God is the first good cause and the last good end: he is the sirst true cause, by giving knowledge to the understanding: he is the last good end, by recisiving the will; therefore the understanding never contents it selfe, untill it know God, and the will never rests till it come to the last good end; God is A to the nuderstanding, and to the will. He is mans chiefe good, therefore he is to be preferred to all things, both to our ownesselfe, and to those things we count most of, beside our selves; wherefore, Luk. 14. he saith, He that loveth his life better than me, is not worthy of me. So Math. 10. He that loveth his safe better than me, is not worthy of me; so he ethat preferres his owne love before God, is not worthy of the love of God.

There are three forts of love; emanans, or naturall love; imperatus, or commanded love; elicitus, or love freely

proceeding.

Natural love is that love, whereby every thing, hath an inclination naturally to the like, as heavie things naturally goe downe to the center of the earth: beafts are carried by fense and instinct to their objects, the Pismere in Somer layeth up provision against the Winter, row. 6.8. This natural instinct the Greekes call bean Soman is carried to his object by love: and because he must love something, what better object could he chuse to love than God?

Commanded love is that, whereby reason sheweth us some good thing to bee loved, and then our will commandeth us to love the same. If wee had no more but reason, to shew it to us, and the will to command us, these were enough to moove the affections to love

God.

Love

flluft.2. Triplen amer, emanant, imperatus, ep eucetus. Love proceeding freely is, that when the affections make choyce of God freely; when as they confider his goodnesse that breeds admiration in them; when they consider his beauty, that breeds love in them, and his sweetnesse fatisfieth their whole desires; so that nothing is so worthy an object to be beloved as God who hathall these properties in him.

God loved us first, Joh. 3. 16. therefore we are bound to love him againe.

There are three forts of love.

First, the love that seekes his owne profite onely; as when a subject loves his Prince onely for his goods: such was the love of Laban to Iacob; here the Prince is not bound to love his subject a gaine; neither was Iacob bound to love Laban for this sort of love.

Secondly, the love that lookes to filthinesse and dishonestie, such was the love which Putiphars wise carried to loseph, Gen. 39.9. loseph was not bound to love Putiphars wise againe, in this fort of love.

The third fort of love is most pure and holy love, and in this love wee are bound to love backe againe. God loved us before wee loved him, hee loved us freely and for no by-respect, therefore wee are bound to love him first and above all things.

The part, loves the being of the whole, better than it selfe; this is seene in the world the great man, and in man the little world: for the water in the great world ascends, that there should not bee vacuum or a vast-nesse in the universe (for the elements touch one another) as wee see when wee power water out of a narrow mouthed glasse, the water contrary to the nature of it, runneth up to the ayre, that there

Triolenamor, quarens viile, lafeivus, & purus.

Illuft.3.

Prop.

Muft. I.

2. 2. 9.24 art.3.

Super lob.ferm.3 .

may not bee a voyde place: it prefers the good of the whole, to the owne proper center: fo in the little world man, the hand casts it selfe up to preserve the head. So God being all in all to us, we should hazard all for him.

Man in innocencie loved God onely for himfelfe.

Some things we love for themselves onely, some things wee love not for themselves, but for another end. A ficke man loves a bitter potion, not for it felfe, but for another end, which is his health.

Some things wee love both for themselves and for another end; as a man loves sweete wine for it selfe, because it is pleasant to his raste, then hee understands also that it is good for his health, here hee loves it not onely for it felfe, but for his healths fake. But Adam in innocency loved God onely for himselfe.

Queft. Whether are we to love God more for the moe

benefits he beslowes upon us or not?

Answ. Thomas answers thus, God is to be beloved although hee should give nothing but correct us; as a good child loveth his father although hee correct him: but when it is faid, we are to love God for his benefits: for, notes not the final cause here, but the motive therefore Augustine faith well, Non dilige ad pramium, fed ipfe Dem fit pramium tuum; love not for the rewards fake, but let God bee thy reward; it is a good thing for a man to thinke upon Gods benefits, that hee may bee stirred up by them to love God, and love him onely for himfelfe and for his benefits. Moses and Paule so loved God, that they cared not to bee eternally curfed, rather than his glory should be blemished, Exod. 32. 33. Rom. 9.3.

Obiect. But when God promised, Gen. 15.1.2. to bee Abrahams great reward; Abraham faid, What will

thou give mee feeing I goe childleffer then the father of the faithfull might feeme to love God for his benefits, and not for himfelfe.

Anfw. The Text should not be read thus, I am thy exceeding great reward, but, thy reward shall be exceeding great, as if the Lord should say unto him; thou wast not inriched by the Spoile of the Kings, but I shall give thee a greater reward. Abraham replies what reward is this thou canst give mee feeing I goe childleffet Abraham had fowen righteousnesse, and therefore should reape a faithfull reward, Prov. 11, 18. though he were not inriched by the King of Sodome, Gen. 14.22. So that, Abraham loved God onely for himselfe in the first place; and hee seekes a reward (succession of children ) in the second place, and by this his Faith is strengthened, for beeadheres to the

promise of God, Gen. 13.15.16.

The fir A dam loved not the creatures for themselves; neither loved he God for another end, but for himselfes neither loved hee God for himselfe and for another end, but onely for himselse: therefore the Church, Cant, 1.4. is commended, quia amat in restitudinibut; because she loveth God directly for himselfe; But now men love the creatures onely for themselves, and herein they are Epicures. Some againe love God for the creatures, and thefe are mercenaries; but these who love God for himselfe, these are his true children; and herein Augustines faying is to be approved, who fayth, fruimur Des, et utimur alis, wee enjoy that which we love for it felfe, but weenle that which we use to another end. But the naturall man would enjoy the creatures, and use God to ano. ther end.

Man in innocency loved God, indicio particulari, hic et nunc, above all things; that is, he knew lehove to bee the true God, and fo loved him. But fince the fall, hee loveth him, above all things indicio universali, for his will

A collation betwixt the innocent, and old A-

(oll. 2.

Duplex amor, I indicio particulari, 2 indicio univerfali.

wil oftentimes followeth not his judgement: the heloved himselfe for God, but now he loveth all things for himselfe; this inordinate love of a mans selse breeds contempt of God; but the ordinate love inspired by God, teacheth us first to love God and then our selves, 1 lob. 4.7. Let us love one another, because love is of God, where he sheweth us, that the love of our neighbours must proceed from God; therefore the love of our selse must begin also at God. It is true, tohn saith, 1 lob. 4.20. If we love not our brother whom we see, how can wee love God unbom we see not? not have the love of the regenerate begins first at our neighbour, but this is the most sensible note, to know whether we love God or not: this love is a posteriori, as the other is a priori.

Object. But it may feeme that a man in corrupt nature, may love God better than himselfe, because some heathen have given their lives for their country, and some

for their friends?

Answ. This corrupt love was but for themselves and for their owne vaine glory, and in this they loved themselves better than any other thing.

We are bound faith Saint Augustine, to love somethings supra nos; secondly, to love some thing, quod nos sumus; thirdly, to love some things, iuxta nos; sourthly,

to love lome things, infra nos.

Man in his first estate, loved God above himselse; in the second roome, his owne Soule; in the third place his neighbours soule; and last his owne Body. He was first bound to love himselse, and then his neighbour; his own soule before his neighbours soule; his owne body before his neighbours body; for this is the rule under the Law, Thou shalt love thy neighbour as thy selfe; Math. 22.39. The rule must be before the thing ruled. It is not said, Luk. 3.11, that be bath a coate let him give it to him who wants a coate; but, be who hath two coates.

Ouplen amor, a posteriori, Gapriori.

Coll. 3.

Lib. I. de dot. Christ. Cap. S. Grades amoris snut, I. amare supra nos, 2 qued nos sumus 3. sunta nos, 4. instra nos. der the Gospell the rule of our love must a coate; but under the Gospell the rule of our love must bee, as Christ loved us, so we must love our neighbours, soh. 13.34. But man fince the fall hath inverted this order mightily, he loves his owne body, better than his neighbours soule, than his owne soule, yea better than God; and often times his hogges better than his owne soule, yea than God himselfe, as the Gergasites did, Math 8.34.

Quest. Alexander Hales mooves the question, whether the Angels proceed thus in their manner of love; if God be he who is above them, whom they are bound to love above themselves; and in the second roome themselves, in their confideration? whether soule of man come into, in their confideration? whether inxta, or infra, and what must bee the estimation of the

body of man in their love?

Hee answers, that the Angels of God doe love the soules of men now, infrase, but when we shall be isay leading like unto the Angels of God, Math. 22. 33. then wee shall be beloved of them in our soules, iuxta, sed non infrase. And as touching our bodies they are beloved of them infrase, because the Angels (saith he) desire primum pramium, be secundam, their first reward in God, the second reward for the keeping of man: they shall bee rewarded for their ministric towards the bodyes and soules of men, for keeping them, when they shall give up their account and say, behold here are wee, and the children whom thou half given us, Ich. 17. 12.

Man before his fall loved God withall his heart,

He loved nothing supra Deum, he loved nothing in equal ballance with God, hee loved nothing contrary to God, hee loved him with all his heart, soule, and strength, and Christ addeth pera discourse, with the efficacy of the minde and the will. Mat. 22.31. and the learned scribe, Mark. 12.31. addetha fit word odress,

Illust.

Nihil amandum supra, juxta, contra, ant aquale Dec.

Prop.

Duplen gramium anges

lorum; primum, to fe-

cundaya.

with

M 4

A collation betwixt the innocent, and old A-

Duplex amor, intenfinus, es appreisations.

A Collation betwixt the innocent, and renewed Adam. with his whole understanding. By which diversity of words God lets us see, that man when he was created, lived God unfainedly, and that all the Fountaines or Springs within his soule praised him, Psal. 87. 7.

The first Adam loved God with all his heart; but since the fall he loves God diviso corde, Hos. 10.2. and hee loves some thing better than God, contrary to God, and equall with God. The Church of Rome makes a double perfection, perfectio via, et perfectio patria, or perfectio sinis, et perfectio patria found here; but perfectione via: wee may love God with all our heart, this way (say they.) But this is false, for when we have done all things, we must call our selves unprofitable servants, Luk. 17.10.

Wee are to love God more than the creatures, yet it falleth out often, that wee love the creatures intensive, more than God, but the child of God loves not the creatures more appreciative. A man may more lament the death of his sonne, than the want of spirituall grace; and yet in his estimation and deliberation, hee will be more forty for the want of Gods grace, than for the want of his sonne.

The first Adamioved God with all his heart, both in quantity and quality; but the renewed Adam is measured by the soundnesse of the heart. Peter being asked of the measure of his love, Iob. 21. 15. Lovest thou mee more than these the answered onely concerning the truth. For being asked of the quantity, he answered onely of the quality, Lord thou knowest I love thee; it is the quality thou delights in, and not the quantity. Hence it is, when the Scriptures speake of persection, it is to bee understood of sinceritie: in one place they are saide, to be of a persect heart, and in another, of an upright beart. 1 Chron. 12.

The love which the renewed man beares to God now.

is

is but a small measure of love, in respect of that which we shall have to God in the life to come: in the life to come, our hope and faith shall cease, i Cor. 13. Our faith and hope ceasing, our love must be doubled: for as when we shut one of our eyes, the sight must be doubled in the other eye, vis geminata fortion; so when faith and hope shall be shut up, our love shall bee doubled: Cum venerit quod perfectium est, a bolebitur quod imperfectium est, i Cor. 13. It is true, Gratia persicit Naturam, Grace persits Nature; and so doth Glory, quoad essentiam, as touching the essence; sed evacuat quoad imperfectiones, it takes away all imperfections. Faith and Hope are but imperfections in the soulc, comparing them with the estate in the life to come, they shall bee abolished then, and onely love shall remaine, i Cor. 13.8.

Man by naturall discourse, since the Fall, may take up, that God is to be beloved above all things, although he

cannot love him above all things.

That which all men commend in the fecond roome. is better than that which many commend in the first roome. When the battaile was fought at Thermopyla against Xerxes King of Persia if it had beene demanded of the Captaines feverally, who was the chiefe caufe of the victorie, this Captaine would have faid it was hee: and this Captaine would have fayd it was hee: then if yee had asked them all in the second place, who fought next befftothem, all of them would have answered, Themistocles; therfore he woon the field So aske me feverally in their first cogitations, why man should love God? some will answere, because he is good to them; others, because he bestowes honours upon them; and so their love is resolved into worldly respects, and not into God. But thew them the instabilitie of riches, the vanitie of Honour, & fuch like, then all of them, in their fecond cogitations, will be forced to graunt, that God is to bee The beloved for himselfe.

A collation betwire the renued and glorified As dam,

Prop.

Illust.

# The Notes to know the love of God, fince

The markes to know whether we love God, are,

First, Love makes one soule to live as it were in two bodies, Nam anima magis est ubi amat, quam vbi animat; The soule is more where it loves, than where it animates: This made the Apostle to say, Gal. 2. 20. I live not, but

Christ lives in me.

The fecond note is; that those who love dearely, reioyce together and are greived together. Homer describing Agamemnous affliction, when he was forced to secrifice his daughter Iphygenia, he represents al his friends
accompanying him unto the facrifice, with a mournefull
countenance: and at Rome, when any man was called in
question, all his friends mourned with him. Therefore
it was, that good Vriah would not take rest upon his
bed, when the Arke of the Lord was in the fields. 2.
Sam. 11.9.

The third note is, that these who love, would wish to bee changed and transformed one into another, but because this transformation cannot be without their destruction, they defire it as necre as they can. But our conjunction with God in Christis more necre, without the destruction of our persons, loh, 17.23. I in them, and they in me; and therefore we should love this conjunction, and

most earnestly wish for it.

The fourth note is, that the man which loveth another, nor onely loves himselse, but also his image or picture, and not onely his reall forme, but also his imaginary: they love them that are allyed, or are in kin to them, or like them in manners. So, hee who loveth God, hee loves his children also who are like him, and also their spirituall kinred and affinity.

The

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Porma realid es imaginas

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The fift note of the love of God is; that those who love converse togither, and are as little absent from other as can bee, they have the same delights and distasts. The presence of the party beloved filles the heart of the lover with contentment. So the children of God, their whole delight is to walke with God as Enoch did, Gen. 5. to bee still in his presence: and if hee withdraw himselfe but a little from them, they long wonderfully for his presence again.

The fixt note is, hee that loveth transports himselfe often to the place where hee was accustomed to see his friend, hee delights in reading of his letters, and in handling the gages and monuments he hath left behind him. So the child of God to testifie his love to God, transports himselfe often to the place where hee may finde God in his sanctuary, amongst his Saints; he delights in reading of his letters, (the Scriptures:) he delights in eating and tasting these holy monuments and pledges(his Sacraments;) which the Lord hath left behind him, as

The seaventh note is, when there is anything, that may seeme to preserve the memory of love more lively in our soules, we embrace the invention here; wherein Artemista Queene of Caria, shewed an act of wonderfull passion, towards her husband Mansolus; for death having taken him away, she not knowing how to pull the thorns of sorrow out of her soule, caused his body to be reduced to ashes, and mingled them in her drinke, meaning to make her body a living tombe, wherein the relikes of her husband might rest, from whom she could not endure to live separated. The child of God hath a comfortable and true conjunction with Christ, eating his steps and drinking his blood, and these two can never be separate againe.

of

# Of Adams love to his neighbour.

Prop.

As Adam loved God with all his heart, so he loved his neighbour as himselfe.

He loved his owne foule better than his neighbours foule, hee loved his owne body better than his neighbours body; but hee loved his neighbours foule better than his owne body. We are to love our neighbours as our felves, wee are to preferre the fafetic of the foule to the fafetic of the body, therefore our foule is called, our darling, Pfalm. 22.15 which is most to be beloved.

Consequence 1.

Cap. 23 . Num. 19.

Conseq. 2.

Confeq. 3.

Thom. 2.2. queft. 66,

We may not follow the *Phifitians* then, who prefcribe fometimes phificke to their patients to be drunke, that they may recover their health. *Navarrus* holds that it is not a finne in the patient, that hee drinke till hee bee drunke for the recovery of his health.

Although we are to preferre the safetie of the soule, to the safety of the body; yet we are not for the good of the soule to dismember the body, as Origen did; misinterpreting these words, Math. 19. Many are made Eunuches for the Kingdome of God, taking them litterally, when they are to bee understood metaphorically.

As we are not to dismember the body for the good of the foule, so we are not to whip the body for the good of the foule. A man cannot make a free choyce of that which is evill in it selfe, as the Moralists prove against the Stocikes; who did chuse povertie, although they knew it to be evill in it selfe; but for a man to whip himselfe, it is evill in itselfe; for in this hee usurps the magistrates authoritie.

The magistrates authoritie stands in these soure things; to kill the body; to mutilate the body; Ex. 21.24.

Eye

Eye for eye, and tooth for tooth; to whip the body, Dent, 25.

3. and to imprison the body, Levet, 24.12. killing of the body takes away the life it selfe; entring a member of the body takes away the perfection of the body; whipping of the body takes away the delight and rest of the body; imprisoning of the body takes away the liberty of it. Now as we may not kill our selfe, cut a member from our selfe, imprison our selfe, (for all these belong to the magistrate) so neither are wee to whip our selves.

Againe, it is not lawfull for a man to weaken his body by fasting. I Tim. 5, 33. it was not lawfull for Timothy to drinke water for the weakning of his body, therefore it is farre leffe lawfull for a man to whip his body. We read of Baals Priests who cut their flesh, 2 King. 18.28. but never of the Priests of the Lord, Deut. 14. We have a warrant moderately to fast sometimes, that the body may bee more subject to the soule, I Cor. 9.27. Ichaffice my body, and bring it under subjection. So, Coloff. 3.5.mortifie your members; but never to whip it. Wee are not to exceed our strength or to disable our selves, for Gods service; for God doth not defire the hurt of his creature who is about his fervice; hee will rather for beare some part of his fervice, than an oxe or an affe shall want neceffary food; much leffe will hee have a man to indanger himselfe, though it be in his service.

We are to preferre our owne temporary life to our

neighbours.

If our neighbour bee of equall degree with us, then wee should preferre our owne life to his life, or if hee be our inferiour, wee should likewise preferre our owne life to his. But if he bee our Soveraigne, we are more bound to save his life than our owne; as for the safety of the Princes life, the subject is to give his life, 2 Sam, 19.43. so for the safetie of the common-wealth.

Prop

A man may hazard his life for the safety of another mans life; who is in prison, perrill of death, Magis enim benum proximi praserendum minori proprio, sed non aquals; we care to preferre the greater good of our neighbour, to our owne good that is lesse; but not where there is equall. When my neighbour is in a certaine danger of death, and I but in a hazard; it is a greater good to save my neighbours life, than not to hazard my owne.

Wee are bound more to fave our owne lives, than the lives of our equals: therefore that friendship which is so much commended by the heathen betwixt Pelides and Orestes, the one giving his life for the other, was not lawfull. So, of that betwixt Damon and Pythias, when the one would have given his life for the other.

As we are to preferre our owne life to our neighbours life; so wee are to preferre our selves in temporary things

belonging to this life, to our neighbour.

Temporary things serve either for our necessity, or for our utility, or for our sufficiency, or for our superfluity. For necessity, things serve for the maintenance of our life; utility, for our vocation; sufficiencie, for our delectation; superfluity, for wantonnesse and excesse.

In wishing temporary things, wee should put our selves in the first degre, and our neighbour in the second; that which is out of superfluity, I should wish for his sufficiency; and out of my sufficiency, I desire his utility, to turther him in his calling; and out of my utility, I should further him in his necessity, to preserve his life: that is, with things necessary to my calling I ought to relieve his life. But men now will not give of their superfluity, to entertaine their neighbours necessary and life; as Nabal would not give to David 1. Sam. 25. 10. And the rich glutten to Lazarus, Luk. 16.out of their superfluity, to supply their necessity.

Quest.

Confeq.

Prop.

Allust.

Ad quature in fer viunt temperaria, proper necef. ficatem, proper fufficiens stam, proper visista tem, st proper superfinitatem. Quest. Are wee bound to love all all our neighbours

Answ: Some answer that we are bound to love them all alike, affectu, sed non effectu, we are bound fay they, to love all alike in our internal laffection, but we are not bound to helpe all alike; for wee are more bound to these who are necrest to us, and to helpe them most with

our goods.

But Aguinas shew'th this to be falle, and fets downe this as a true position, that some of our neighbours are more to bee loved than others, tum affectu, tum effectu. His reason is, because the harred of some of our neighbours, is a greater hatted, than the hatred of other of our neighbours; therefore wee are more bound by the rule of charity, to love some of our neighbours (quoad affectum internum, in our internall affection) than other: as well as wee are bound more to helpe them externo effectu. This is cleare by the rule of contraries. The antecedent is proved, He that curfeth bis father or mother shall die the death, Levit. 20. But the Law appoints no fuch death to him who curfeth another of his neighbours ; therefore it must be a greater sinne to curse their Parents than other of their neighbours, or to wish them evill. Therefore wee are more bound to love them in our affection, as wee are more bound to helpe them than others.

Quest. Whether are wee bound to love those more, in whom wee see more grace although they be strangers to us; than those of our kindred, in whom we see not so

great measure of grace.

Answ. Wee are to love those most, in whom we see most grace objective, that is, in respect of the blessednesse that is desired, because they are neerer in your to us in God. A Centre, out of which issueth many Lines; the further they are extended from the Centre, they are the further

Amor eft tum in affectu tum in effectu,

Amor obiedirm & aps

further dif-united amongst them selves; and the neerer that they draw to the Centre, they are the necrer vnited. So, those who are neerest to God, should be neerest to us, and we should with to them the greatest measure of

happinesse.

Bur those who are nearest to us in the flesh, and in the Lord, Phil. 2. 21. should be more deare to us appretiative, and in our estimation, although they have not fuch measure of grace. And so Christ loved John better than the rest of his Disciples, Ich. 13.23. because hee was both his cousin german, and had more grace in him : but he wished not a greater measure of glory to him than to Paule, obieclive; For he that doth moft bis will, are bis brother and fifter, Math, 12.50.

So that we come under a tifreefold confideration of Christ here; for hee is considered as God; as Mediator God and man; & as man: Christ, as God, loved not John better than the rest; Christ, as Mediator, loved him not better; but Chrift, as man, loved him better than

the reft.

Wee are more bound to love our Parents, than any other of our neighbours, both in temporall and spirituall things. I Tim. 5.4. If a Widow have children, let them learne to requite their Parents : in the Syriacke it is, rependere Janus parentibus. A man divideth his goods into three pares : first, so much he spends upon himselfe, his wife, and servants : secondly, so much hee gives to the poore: thirdly, fo much he lends to his children, looking for interest backe againe. Againe wee are more bound to them, than those of whom wee have received greatelf benefitseyea, than him that hath dilivered us from death; Dis & parentious non possunt reddi aqualia. This is artimehagyer, as the young Storkes uphold the old when they are flying. Hence comes vouse Tendery ixosthat is, as the fathers have sustained the children, so should the childrenthe fathers againe. The

Duplex ratio amorio, ob= jedi, ( origini.

trip, lib, 8, Ethic.

The Hebrewes say, What is the honor that the children owe unto their Parents? They owe to them maintenance, and reverence; they should give them meate, drinke, and cloathing; they should leade them in, and leade them out. And they adde further, wee reade, Honour the Lord with thy substance, and, Honour thy father and mother: thou art to honor God with thy substance, if thou have any substance; but thou art to honour thy parents, whether thou have any substance, or not; sor if thou have not, thou art bound to begge for thy parents: So saith R. Salomon, in his Glosse upon Levit. 10.3.

Wee are to love our Parents more than our Children, in giving them honor; for they are neerer to us than our

Children, being the inftruments of our being.

Wee are to succour our Parents, in case of extreme necessity, rather than our Children; Filium subvenire parenti proprio, honestius est quam sibi ipsi; It is a more honest thing to helpe the Parent, than a mans selfe; and there is a greater coniunction betwixt the father and the sonne in este absolute, than betwixt us and our children: and therefore in that case of necessity, he is more bound to helpe his father than his child.

Where there is not such a case of extreme necessity, hee is more bound to helpe his Child than his Parent; The Children lay not up for the Parents, but the Parents for the Children, 2. Cor. 12.14. And the reason is, because the father is joyned with the sonne, as the cause with the effect; Sed causa influit in effection, The cause workes in the effect; so should the Parent communicate with his child.

Secondly, the father is in owned with the forme as with a part of himselfe, and comming from himselfe; which cannot be said of the child to the father.

Thirdly, the love of the father towards the child is

Arif.lib. 9. Ethici

Prop.

How a man is to preferre himfelfe to his neighbour in temporall things. elder, and continue th longer; for the fathers love their children even from their Cradle: but the children love not their fathers, till they bee come to the yeeres of discretion; for the more old that love is, the more perfect it is.

Wee are more bound to love our father than our mother; wee are more bound to love our wives than our parents, because the man and the wise are one flesh; and, a man should leave bis father and mother, and cleave to his wise, Math. 19. For reverence and honour, hee is more to honour his parents than his wise, but otherwise he is to supply her wants in temporary things before his fathers.

As we are to preferre our owne temporary life to our neighbours life, so also wee are to preferre our owne spiritual life to the life of our superiors or equals.

Our temporary life should not be so deare to us as his spiritual life, and wee ought to imitate Christ, who gave his life for the spiritual life of his children, 1 loh. 3.16.

Quest. But what is the spiritual necessity of our neighbour, for the which we are bound to give our temporary life:

Answ. There is a threefold necessity: first, that which is not an urgent necessity: secondly, that which is an urgent necessity: Thirdly, that which is an extreme necessitie.

First, when the necessity is not great, and when my neighbour can provide for his spiritual life, without the hazard of my temporary life: in this case I am not bound to give my temporary life for his spiritual life.

Secondly, if the necessity be such, that he cannot without great difficulty save his spiritual life, in this case I ought to hazard my temperary life for his spiritual life.

Thirdly, if hisspirituall lifebe in extreme necessity;

for

Triplex necessitas, gravis, non gravis, et extrema for then I am to lay downe my temporary life for bim.

Here we see that pastors who are the shepheards of the soules of the people, are bound to watch over their people committed to their charge, and with losse of their owne lives to succour them in their absolute extremity, 16h. 10.11. The good shepheard giveth his life for the sheepe,

but the hireling fleeth.

Wee are not to give our temporary life for the spiritual life of our neighbour, but in case of extreme necessity, therefore that case which Navarrus propounds in his cases of popish conscience, is not to be allowed. If a Christian should have a child borne to him amongst the Pagans, and the child were neere death; whether or no were a Preacher bound to baptize that child although heeknew certainely that the Pagans would kill him? Navarrus holdes, that this child being in a spiritual imminent danger of eternall death for want of baptisme, the Preacher is bound to baptize him, although heknew it should cost him his life.

But there is no such necessity of baptisme, that the want of it can bring eternall death to the child; but onely the contempt of it; therefore this case of necessity is but an imaginary necessity, and if a man in this case would hazard himsele, he were guilty of his owne death.

Although we are to preferre our owne salvation to the salvation of others, yet we may desire the deferring of it

for a while for the good of others.

Phil. 1, 23, 24. It is good for mee to be dissolved, but better for you that I remaine in this body, it was for this cause that Ezekias defired to live, that hee might goe up to the house of the Lord, and see Gods glory set up there, and the peoples salvation set sorward, Esay 38. so Martinus said, Si adhuc Domine sum population necessarius non recuso laborem: if I can be steadable yet Lord to thy people, I resuse not to undergoe any travell among st them.

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Although

Consequence 1.

Confeq. 2.

Prop.

How we are to preferre our neighbour to our felues in spiritual!

Illust.

things.

Although it be lawfull for us to defire the deferring of our happinesse for a time, for the good of others: yet it is not lawfull for a man to desire the perpetual delay of his blessednesse for the good of others.

Object. But Paule wished, that he might be Anathema for the people of God, Rom. 9. 3. and so Moses wished that heemight bee rased out of the Booke of life for the Iewes, 2 Ened. 32.33.

Anfw. It was for Gods glory that they wished this, and not simply for the lewes, because Gods glory was manifested in them.

In the spiritual things which a man is bound to desire for himselfe add his neighbour, he is more bound to desire his owne salvation, appreciative; as if it were necessarie either for mee or Peter to perish, I had rather Peter perished: but these who are more holier than I am and have greater graces, they are more to be beloved spiestive, in respect of the good that is desired, and I am more bound to seeke a higher degree of glory to him, than to my selfe; and herein I follow the will of God, because I should be content of that measure that he hath bestowed upon me.

Wee are to preferre our owne falvation to the falvation of others: therefore it is not lawfull to commit a finne, for the fafety of our neighbour. Math. 16. What availeth it a man to get the whole word, and hee loofe his owne foule? finne is the loffe of the foule.

Man before his fall loved his neighbour as himfelfe: but the unregenerate now, they think it is love sufficient if they hate not their neighbour. Others (as the Pharifes) thinke that their love is sufficient, if they thinke well to their friend, and hate their enemies, There is a third fort who will have compassion upon their enemies if they submit themselves to them, but this may be found in generous beasts, as in the Lyon.

Aliquid amatur obiestive. et appretiatives

A Collation betwire the innocent, first, and old Alam. The regenerate man loves his neighbour as himselfe; not onely him who is his next neighbour called vicinus, or his doore neighbour, or him who is neere in friendship or blood to him: but him who is neere in nature to him, being his owne stell: therefore the Apostle expounding these words, Luk, 10.27, Thou shalt love thy neighbour; expounds thy neighbour, the extension of the pounds. 8.4-ny other man.

But the love of the unregenerate, extends not it selfe so farre, for he loves his friend, and hates his enemy: but Christextendsthis love of our neighbour to our enemies also, Mat. 5.44. & the Lawexpounds it so likewise for in Exo. 23,4. it is said Thou shall love thine enemy; but Deut, 22. 1. the same law being repeated calles him, thy brother: now neighbour and brother in the Scripture are used in one sense; and it is to be marked, that when the two Hebrews strove together, Moses easleth them brethren, Act. 7. 25. Tee are brethren, why doe you strive? So that our enemies are our brethren, as Christ sheweth in the parable of the Samaritane, Luk. 10.

Queft. How are wee to love our enemies?

Answ. Our enemics are considered. First, as our private enemies; or as Gods enemies, and to his Church. Secondly, wee must distinguish betwixt our owne private cause, and Gods cause. Thirdly, wee must distinguish betwixt the persons of evill men, and the actions of evill men.

Wee are to love our enemies, although they have wronged us, and should love their persons; we are to pray against their sinnes, but not their persons, 2. Sam, 15-31.

Act. 4.29. Wee are bound to wish to our private enemies, things temporary, unlesse these things bee hurtfull to them; but if they be enemies to the Church, wee are not to supply their wants, unlesse wee hope by these meanes to draw them to the Church.

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A Collation betwixt the old and renewed Adam. But if the persons sinne unto death. 1104.5.19, then we are to pray, not onely against their actions, but also against their persons; and because few have the spirit to discerne these, wee should apply these imprecations used in the Psalmes, against the enemies of the Church in generall.

Quest. Whether is the love of God and of our neigh-

bour, one fort of love or not?

answ. It is one fort of love; the formall object of our love in this life is God, because all things are reduced to God by love; the materiall object of our love is our neighbour, here they are not two forts, but one love: and as there is but vnus spiritus et varia dona, one Spirit and diversity of gifts; 1 Cor. 12: so there are duo pracepta et vnus amor; two præcepts and one love.

Obiestum amoris vel est formale, vel materiale.

Uno habitu charltatis diligimus, deum & proximum licet allu difinguanter.

# The remedies to cure sinfulllove since the fall.

That wee may cure our finfull love, and fet it upon

the right object:

First, were must turne our senses, that they be not incentivum et somentum amoris perversi; that is, that our senses be not the provokers and nourishment of perverse love. It is memorable which Angustine markes, that the two first corrupt loves began at the eye. First, the love of Eva beholding the forbidden stuite, which brought destruction to the soules of men. Secondly when the Sonnes of God, saw the daughters of men to be saire, they went into them, Gen. 6. 1. this sinne brought on the deluge; it had beene a prositable lesson then for them, If they had made a covenant with their eyes, Iob. 31. 1.

Secondly, it is a profitable helpe, to draw our affections from things beloved, to confider feriously, what arguments wee may draw from the things which we love,

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that wee may alienate our minds from them; and wee shall finde more hurt by the things we set our love upon, than wee can finde pleasure in them. If David when hee look't upon Bethsabe with an adulterous eye, had remembred what searcfull consequence would have followed: as the torment of conscience, the defiling of his daughter Tamar, and of his concubines, and, that the sword should never depart from his house, 2 Sam. 12.11. and a thousand such inconveniences, hee would have saide, this will bee a deare bought sinne.

Thirdly, consider the hurts which this perverse love breeds, He who loves sinne hates his owne soule, P(41, 10.5.

Fourthly, let thy minde be busied upon lawfull objects, and illenesse would be eschued, it was idlenesse which brought the Sodomites to their sin, Qui otio vacant in rem negotiosos simam incidunt; these who are given to idlenesse fall into many troublesome businesse.

### CHAP, VII.

## Of Hatred.

Hatred is a turning of the concupifcible appetite from that which is evill, or effected evill.

Man in his first estate loved God with all his heart: but since the fall, hee is become, a hater of God, Rom. 1.30. and of his neighbour, 1 loh. 2.9. and of himselse, Psal. 10. 5. How can God (who is absolutely good) be hated, seing there is no evillin him?

Answ. God cannot bee directly the object of our hatred; bonum in universale, cannot be hated; God is both truth and goodnesse; therefore he cannot be hated. The understanding lookes to truth, and the will to goodnesse; God is both truth and goodnesse; therefore hee

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Odiumest que voluntas restite ab obiesto disconvenienti, vel ut dis convenienti. A collution betwixt the innocent, and old A- cannot bee hated in himselfe, but in some particular refoect; as men hate him, because hee inflicteth the evill of punishment upon them, or because he commandeth the fomething, which they thinke bard to doe; as reftraining

them in their pleasure or profite.

So the wicked they hate not the word as the word, but as it crosseth their leawde appetites, and curbs their defires, Gal. 4, 6. Am I become your enemie because I tell you the truth? The sheepe hates not the Wolfe, as it is a living creature; for then it should hate the Oxe also; but the Sheepe hates the Wolfe as hurtfull to it; and in this fense

Men are faid to be haters of God.

These who behold that infinite good, cannot hate him, but of necessity love him; therefore the fin of the divels was, the turning away of their fight from God, and the reflection of their understanding upon them. felves, admiring their owne fublimity, remembering their subordination to God; this grieved them, whereby they were drowned with the conceite of their owne pride; whereupon their delectation, adoration, & imitation of God and goodnesse were interrupted. So long as they beheld the Majesty of God, they had delectation in his beauty, adoration of his majefty, and imitation of his exemplary goodnesse.

Quest. Whether is the hating of God, or the ignorance of God the greater finne ? it may feeme that the bating of God; is the greater finne; Nam cuius oppositum est melius, ipsum est peius, for that whose opposite is best, it must be worse it selfe; but the love of God is better than the knowledge of God: therefore the hating of God is a

greater finne, than the ignorance of God.

Answ. The batred of God, and the ignorance of God, are considered two wayes; either as batred includes ignorace, or as they are severally considered. As harred includes ignorance, then batred is a greater finne than ignorance, because

Diabolus tria emisit in lapfu, delettationem in pulchritudine Dei: adorationem maiestatis: 15 imitationem exemplaris bonitatis.

Arift.ethic. 8.c.6.

because he that hates God must be ignorant of him.

But if we consider them severally; then ignorance is to be distinguished into ignorantia pura negationis, & ignorantia prava dispositionis; and this latter ignorance, proceeding from a perverse disposition of the Soule which will not know God, as Pharach sayd, who is the Lordshat I sheld know him, and chey his voyce, Exod 5.

2. must be a greater sinne than hatred, for such ignorance is the cause of hatred; and in vices the cause must be worse then the effect: but perverse ignorance is the cause of the hatred of God. Therefore this fort of ignorance, is a greater sinne than the hating of God.

Wee must not then understand the axiome according to the first sense here; for there is no contrarietie betwixt hatred and ignorance; because the one includes the other. But where they are severally considered, then the rule holds in these oppositions which are opposite in the same respect; as one contrary to another, one contradictory to another; if white bee the most bright colour, then blacke must be the most darke colour. here the axiome holds, because there is a direct opposition in contrariety of the same kind. So, good is to be followed, good is not to be followed: this opposition holds in contradiction of the same thing.

But this rule will not hold betwixt a contrary and a contradictory joyned together, fecundum gradus perfectionis: as, love is a greater vertue than knowledge; therefore not tolove is a greater vice than hatred: this doth not follow; for hatred is a greater vice, than not to love.

Now, when the batred of God, and the ignorance of God are compared together, with their opposites love and knowledge, secundum oppositionem & comparative, love and batred are opposed contrarily; but knowledge and

Duplex oppositio, contrarietatis & contradictionis.

ignorance

Que opponuntur privative vel contradictorie magis opponuntur quam que contrarie; seire & ignorare contradictorie opponuntur, amare & odisse contrarie.

A collation betwire the fecond and renued d.

Duplex perfectie, graduum & partium.

Duplex odium, secundum intensionem extensionem. ignorance are opposed privatively and contradictory. Now there is a greater opposition betwixt two contradictories, than betwixt two contraries; therefore the ignorance of God must be a greater sinne, than the hattred of God: and here the Axiome holds. The misery of the damned (it is thought,) consists not so much in the want of the love of God, as the want of the sight of God.

The Lord Icsus Christ his hatred was a perfect hatred of sinne, both in parts and degrees. hee hated sinne to the full, but intensively and extensively; as hee loved God with all his heart, strength and might, so hee hated sinne intensively to the full with all his strength and might, and also extensively; that is, hee hated all forts of sinne with a perfect hatred, and chiefely those sinnes that were most opposite to the glory of God his father, as was idolatrie.

But the regenerate, hate sinne with the persection of parts, but not of degrees, Psal. 139. 22. Doe I not hate them with a persect hatred who hate thee? that is onely a

perfection in parts, but not in degrees.

Againe, they have not sinne to the full intensive; for, the good that they would doe, that they doe not, Rom. 7. 15. neither doe they hate finne to the full, extensive, Da. vid hated Idolatry, but yet not to the full, when hee brought home the Arke of God from learimeth in the house of Abinadab, and serit up in the house of Obed-Edom, 2 Sam. 2. 10. he tooke away the Philistines golden Myce, and the Hemorrhoides, I Sam. 6.4. but yet he fet the Arke upon a new cart which he made himselfe (for the men of Bethshemesh had cut the Philistimes, cart, 1 Sam. 6.14.) which he ought not to have done; for the Arke should have beene carried upon the Priests shoulders, Numb. 7.9. and not upon a cart : herein hee followed the example of the Philistims; fo Innius expounds it. Some Some of the good Kings of Indah tooke away the I-dolles, but yet the high places were not removed, 2 King, 12.4. the reason of this is, because, Idolatrie is a worke of the flesh, Gal. 5. 20. And we have not the workes of the flesh perfectly.

The hatred of the regenerate is a perfect hatred in parts against sinne, although not in degrees. But the hatred of the wicked is but a faint hated against idolatry

of this or that fort.

The hatred of the wicked is not a perfect hatred against idolatry; therefore they labour to reconcile true & false religion: such were these in Corinth, who were both partakers of the cuppe of the Lord, and the cuppe of Divels, 1 Cor. 10. and these who halted betwixt God and Baal, 1 King. 18.21. So these who would agree us and the Church of Rome, making no difference in the fundamentall points of our religion; but, what communion can there bee betwixt light and darkenesse? 2 Cor. 6.14.

There were some who studied to reconcile the Stoicks and Peripateticks; but Cicero sayd, they cannot bee reconciled, quia non agitur de finibus, sed de ipsa hareditate; we controvert not with the Church of Rome about

land markes, but for the inheritance it felfe.

In Christ there was a two-fold hatred. First, the hatred of abomination. Secondly the hatred of enmitie: the hatred of abhomination was when Christ distasted the evill done against his Father, himselfe, or his members; hating this sinne as contrary to his goodnesse, and as hurtfull to his members. The hatred of enmitie is when Christ willeth the punishment of the person because of the evill he is defiled with: hee will have a man to be punished as a wicked man, but not as a man. As by the first forthe hated the sinne, so by the second he hated the sinner.

A collation betwixt the renued and old Adam.

Confeq.

A collation betwist the fecond and old Adam.

Duplex odium, abominationis, & inimicitie. But the unregenerate, sometimes doe hate the person, but not the sinne; Indah bad bring soorth his daughter in law Thamar and burne her, Gen. 38. 24, when he was as guiltie of the sinne it selfe; in this he was not regenerate.

Some againe connive at the finne, for the person; as Eli, who bore with the sinnes of his children because

he loved them fo well, I Sam. 2,23.

Some againe hate the person for the good sound in them; as, Odi Michaiam, I hate him, 1 King. 22. 8. Some care not, if both the sinne and the person perish together. Gobrias willed Darins to kill him and his enemy together; sed non probamus illud, pereat amicus cum inimico, we approve not that, let a friend perish with a soe; but we should save the one, and kill the other. Levit. 19. 17. Then shalt not hate thy brother in thy heart, but reproove him; We should hate his sinne but leve the person.

Hatred, Anger and Envy, differ; first, anger is particular, as we are angry with Peter or John for some offence they have done us; but hatred is generall a-

gainst the sinne it selfe.

Secondly, anger may bee cured by processe of time, but hatred is incureable, for no time can cure it.

Thirdly, anger hath bounds, for if one bee angry at another, and see any calamitie befall him, which exceedeth the limits of a common revenge, he hath pitie upon his enemy; but hatred is never satisfied.

Againe, hatred differeth from envy; for hatred arifeth upon the conceit of the wrong done to us or ours, or generally to all mankind; whereas envy hath for the object, the felicities or prosperities of other men.

Secondly, harred is also in bruite beasts; but envy is onely found in man.

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Differunt, odium, ira

Iraest circa individua, odium circa speciem.

# The remedies to cure finfull barred.

The remedies to cure this finfull hatred are: first, consider that the man whom thou hatest most, may bee helpefull to thee againe. Insept once most hated of his brethren, yet necessitie mooved them to love himagaine. So the Elders of Gilead who did hate leptich and expelled him out of his fathers house, Indg. 11.7. but when the time of tribulation came, he became their beloved head and Captaine.

Secondly, if we would make good use of our barred, we must employ it against vice, and against these objects, the love and pursuite whereof may pollute the heart, and blemish the image of God which shineth in our soules.

Thirdly, if we should cure barred, we must represent the miseries which doe commonly accompany the pursuities of envy; wee must set before our eyes the ship-wracke of so many samous persons, that have lost themselves upon this shelfe, and wee must represent to our selves the crosses, paines, and torments which this wretched passion doth cause.

#### CHAP. VI.

# of Defire.

Defire, is a passion which we have to attaine to agood thing which we enjoy not, that wee imagine to fitting for me.

Defire differeth from love and phasure; it differeth from love, for love is the first passion which wee have of any good thing, without respect whether

Defderium ef voluntarim affelim, av res que bona exifimatur er deeft, vel exiftas, vel possideatur.

Differt de fiderium,ab-

Prop.

Duplex desiderium; spiritualis, & naturalis boni.

A collation betwixt the fecond and renued A.

Triplex est desiderium, naturale, rationale, & spirituale.

Voluntas rationis duplex est; rationis ut ratio est; & rationis ut natura est. it be present or absent: but defire is a passion for good that is absent; and pleasure is the contentment that wee have when we have gotten a thing.

Man in the first estate, his defires were rightly set and

moderate.

His desires were either of spiritual things, or naturall things. In spiritual things, his desires were speedily carried to the right object God: for as heavy things the neerer that they draw to the center, the more speedily they are carried to the same, so Adams desires being so neere God the center, they were speedily carried unto him; and in natural things his desires were sew and moderate; for even as the Children of God, the neerer they draw to their end, they have the sewer desires of worldly things: so, Adam being so neere that heavenly glory, sew and moderate were his desires of worldly things.

The desires of Christ were alwayes subordinate to the will of God his father but the desires of the regenerate, they are many times not subordinate to the will of God.

Object. But it may be fayd that Christs defires were not alwayes subordinate to the will of his father, when as he defired the cup to passe, which his father willed him to drinke, Math. 26. 39.

Answ. There is a three-fold desire: first, a naturall desire: secondly, a reasonable desire: thirdly, a spiritual desire: every one of those by their order are subordinate to another, and there is no repugnancy amongst them.

A mantakes Saint Anthonies fire in his hand, a Chirurgian comes to cut it off; the natural defire shrinkes and puls backe the hand, because nature seekes the preservation of it selfe: but the reasonable defire saith, rather than the whole body shall be consumed, hee will command the Chirurgian to cut off the hand; here is no

repugnancy betwixt the natural and reasonable defire, but a subordination. In Feavers, wee defire to drinke, and yet we will not; and so in Apoplexies to sleepe, and yet we will not.

This will of reason made Scewela to hold his hand in the fire untill it burnt. A Martyr is carried to the stake to be burnt, the natural desire shrinkes, seeking the preservation of it selfe; but yet it submits it selfe, to the spiritual desire, which cometh on, and saith: rather than thou dishenour God, goe to the fire and be burnt; this spiritual desire made Cranmer to hold his hand in the fire till it burnt.

In Christthere are three desires or wils; his divine will; his reasonable will, and his natural will. There was no repugnancy amongst these wils, for his reasonable will, absolutely willed that, which his divine will willed; and although his natural will was different from his other two wils, declining the evill of punishment, and seeking the preservation of it selfe; yet there was no contrarietic here, for these which are contrarie, must be contrary secundum idem, is circa idem; according to the same object, and in the same respect; but, his natural will, and his divine will the one willing that the cup should passe, and the other willing it should not passe, were in divers respects; for God willed Christ to die for the purging of the sins of men; but Christ as man willed the cup to passe; seeking the preservation of nature only.

Christ humane will was conforme to the will of the Godhead, in the thing willed formally; that is, when hee beheld this cup, as the middle to purchase mans salvation; but it was divers from it, considering the cup materially in it selfe, as it was a bitter cup.

Example when a Judge wils a theefe to bee hanged, and the wife of this theefe wils him not to bee hanged, for her owne private weall; here is no contrarietie be-

In Christo tres suerunt voluntates, divina, rationalis, & naturalis. Voluntates non suerunt contrarie, licet volita suerum contraria.

Duplexest velle, for-

twixt

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twixt the two wils. But if the wife of the theefe, should will her husband to live, as an enemy to the commonwealth, then her will should be contrary to the Iudges will.

This naturall will in Christ hindred not his divine and reasonable will; and it willed nothing but that which these will willed it to will, for they had the absolute commandement over it; neither was there any strife betwixt them, as betwixt the flesh and the spirit in the re-

generate, Gal. 5. but still a subordination.

This subordination of the wils in Christ, may be illutrate by this comparison. Although the inferior spheres of the heavens, be carried another course than the highest spheres are, yet notwithstanding they hinder not the course of the highest sphere, but all their motions are moderate and temperate, by the motion of the highest sphere. So although this natural will in Christ scemed to goe a divers course, from his reasonebleand divine will; yet it was moderate by his Superior wils, and did nothing but that which his supersor wils willed it to will. Efay. 53. He offered bimfelfe because bee would; lob. 10. I ley downe my life: fo that every will kept that which was proper to it selfe. Voluntas divina, justitiam : voluntas rationis, obedientiam ; voluntas carnis, maturam volebat : that is, his divine will, willed juffice ; his reasonable will; willed obedience; and the will of his flesh, willed the preservation of his nature.

Answ. How saith Luk, 22.44. that he being in his agonie hee prayed a long space that the suppe might passe, then it might seeme, that there was a contrarietie betwirt his

wils?

Answ. This strife was not properly betwixt his two willes, but betwixt his naturall will and death, which nature shunned as contrary to it: this fight wee see in children and in brute beasts; in children who have not

Illuft.

Nalla eras constarietas inter voluntates Cirifit, fed inter voluntates & mortem. the act of reason; this is no other thing then the feare of

Christ desired this cup to passe. There is a double defire or willing in the will; either an absolute will, or a conditional will: absolute, as when I with a thing without any condition; as happinesse. Conditionall, when I will it with a condition: as, a man would not give his purse to the robbers, if he could escape death; hee wils this conditionally onely to escape the danger. So our Lord willed not absolutely to drinke this cuppe, but seeing that God his Father had determinate this way, that mans salvation should bee purchased, Christ would drinke this cup.

In Christs desires there was no reluctation, but subordination; but in the regenerate, their desires are with some reluctation, and they are not fully subordinate. When Christ sayd to Peter, They shall carry thee whither then wouldest not, Ich. 22.18. meaning what death he should die; there was some sinfull reluctation here, betwixt Peters spiritual desire; and his natural desire; although hee gave his life in the end for the truth.

But the wils of the unregenerate, are no wayes subordinate to the will of God. When Christ saith, Let thu cuppe passe, yet not my will be done but thine, Luk. 22.42. here is not a correction of Christs desire, but onely an explication of it. But when Peter gave his life for the truth, there needed a correction of his desire, because there was some unwillingnesse in him.

But the wicked their defires have neede of subjection to the will of God.

Christs naturall will sought the preservation of it selfe, which his divine will would not; hence it solloweth, that a man may naturally will that without sinne, which his biritual will will not.

Duplex voluntas, abfoluta & conditionalis.

A collation betwixt the lecond, renued, and old Adam,

Voluntas indiget, explicatione, & subjectione.

Consequence. I

Consequence 2.

Confeq. 3.

A collation betwixt the renued and old Adam.

We should learne by Christs example to subject our wils to the will of God, and to seeke the things of this life, but with condition.

If Christ submitted his natural will to the will of the Father which was not finfull, much more must wee

learne to submit our finfull defires to his will.

The defires of the regenerate are moderate, the defires of the unregenerate are immoderate. Agur prayeth, Prov. 30. Da mehi lechem chukki, panem dimensi mei: as the Israelites, had their Manna measured out to them in a gomer, Exod. 16. so Agur desires that God would give him the measure that is sit for him. They are content with that mountains, Luk. 12. 42. which signifyeth a mans stint: where he alludeth to the care of governours of samilies or stewards, who doe allow to every one in the house their portions see lames 2.15. They having mease and cloth they are content, I Tim. 6.8. nature taught some men to be content with little, grace can teach them to be content with lesse.

The Prophet Esay in his fourteenth chapter and fourth verse, noting the insatiable desire which men have to riches, cals Babet gold-thirsty Babel: and Habaccuk 2.6. saith, Woe be to you who loade your selfe with thicke clay; meaning gold and riches. The desires of beatts are sinite, but the desires of unregenerate men are infinite when they come to the measure what will suffice them.

The Philosopher saith, the cause of this, is to live, but not to live well; the beasts when they are satisfied for the present, content themselves, neither seeke they any more: the Lyon when he hath killed the Bull, satisfieth his hunger, but hides nor up the restin the ground: neither doe the fowles lay up any thing, Math. 6.26. one-ly creeping things and most impersed lay up: as, the Pismire hordes up in Sommer against the Winter, Prou. 6.

but

but man is not satiate for hoording and treasuring up for the time to come; his desires are so infinite.

The ancient Philosophers compared the first matter, to an infamous strumpet, who is never glutted with present pleasure, but still doth meditate upon new imbracings, for it still desireth new sormes. But wee have more reason to compare our desires which are insatiable to this strumper.

2nest. Whether are mans desires infinite or not?

Answ. They are not actually infinite, because nature tends alwayes to some finite thing, for no man desireth infinite meate; yet his desires are infinite by succession, because these bodily things which wee desire are not permanent, Nam percunte uno desiderio succedit alterum, One desire being gone, another comes in place of it; Christ saith, Hee who drinkes of this water shall never thirst againe; So hee that hath true desire after righteousnesse shall bee satisfied; but hee that thirsts after the things of this life, shall bee in a continuall thirst, like the Horse-leech which hath two daughters, crying continually, Give, give, Prov. 30.15.

The remedies to cure these sinfull desires.

That wee may cure these sinfull desires. First, wee must take heede that these desires of ours, be not suffered to gather strength, but we must chooke them in the very beginning, and dash the heads of the young ones against the wall, Psalm. 137 crush this Cocatrice egge in the beginning, lest it come to a Serpent, Esai. 30 6. Inconsiminibus est arcendus hostis, the enemy is to be beaten backe while he is in the borders.

Secondly, we must thinke often how neere we are to death, and this will restraine our covetous delires, Parum

O 2 via.

Duplex infinitas, actualis, & per successionem.

Leo Hebreus.

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via & multum viatici, To have a short way and much

provision, is a foolish thing.

Thirdly, to remedy our covetous defires wee should marke, that there is no passion so much to bee detested as it, because this monstrous passion draweth no contentment from that which it gathereth together. Wee abhorre more the Cantharides, than Lyons, Tigers, or Beares; for they kill men and reape no fruite of their death, whereas the savage beasts when they kill any, feede themselves and satisfie their hunger; So these covetous desires when they have scraped much together, they make no use of that which they have gathered.

### Of the passion of abomination contrary to desire.

Abomination is a passion which is opposite to desire, for it is the same which makes us to abhorre or size that which wee most distast; this was in Christ himselfe. Luk. That which is in high request with men, is in abomination before God: abhomination and hatred both abhorres evill, but abhomination doth shunne evil in a higher degree than hatred, and hath a greater detestation of it. Hatred respects the evill present, abhomination the evil to come.

CHAP. IX.

Of Pleasure or delight.

Pleasure, is a passion arising from the sweetnesse of the object which wee enjoy. As the sabricke of the heaven makes the motion upon the two poles

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of the world; which are as the two points where it begins and ends. So all the passions of our soule depend upon pleasure and paine, which arise from the contentment or distast, which we receive from the objects.

As defire lookes to the thing to come, and love to the thing prefent: fo pleasure lookes to the delight in en-

joying the thing.

God was the center of mans delight in the creation.

Some thing is in the center, prime & perfe; as the earth by it selte, and there it rests immooveable. Secondly, the mettals in the earth are in the center, im mooveable, but not prime, for there they are by the earth whereof they proceed. Thirdly a stone above the earth is in the center, but rests not there immooveably, Fourthly, some things are not in the center, as when yron is drawne up by the loadstone; so when a man rests in a shippe he is not in the center.

To make the application: lesus Christ the second Adam is in the center (God) primo & per se, first and by himselfe, and rests there immooveably, therefore his delights must be the greatest. The Angels and the glorified Spirits are in the center, and rest there immoovably, but they are not there, primo & per se; therefore their delight is not so great as Christs. Man in his creation was in the center, but hee was there mutably, therefore his delight was not so great as the sight of the glo-

rifi d Spirats.

But man unregenerate rests not at all in the center, he is like the yron drawne up by the loadstone which is not in the center; or like a man who rests in a shippe: therefore his delight must be most miserable. The soules of the wicked are sayd to be, in a sling, t sam. 25. 21. the soules of my Lords enemies shall bee in a sling: wee see in what a violent motion assone is when it is put in a sling, it is not then in the proper center: so the soule when it

Prop.

Aliquid eft in centro. 1.
per se & immobiliter,
2. immobiliter, sed non
per se. 3. mobiliter
est in centro. 4 quod
nullo modo est in centro.

A collition betwirt the fecond, innocene, glorified, and old Adam. Confeq.

A collation betwirt the fecond, and old A-dam.

Triplex delectatio, pu-

Piccolinde fummo bono.

is turned from God, it never rests because it is out of the center. But when it returnes to the center, then it rests and takes true delight; therefore David prayeth, Psalm. 43. returne my soule to thy rest: come from thy pleasures and rest on God.

Therefore the rich man in the Gospell, Luk. 12.18. when he had his barnes full, and then layd, soule take thy rest, he put his soule out of the center, from true joy.

The moralists marke three forts of pleasure, the first is called pure joy; the second not pure joy; the third impure joy: it is fayd, Luk. 10. 21, that Christ rejoyced in his Spirit; this was pure and most excellent joy in Christs understanding, and it had no gricfe as contrary to it, beholding that comfortable object, God. Secondly this pure toy it bred in his understanding, it came into his will, and here the ioy was mixed, being partly pure, and partly not pure; pure when it willed the falvation of man, partly not pure but mixed with griefe, when it willed the falvation of man, by drinking of that bitter cup. But descending from his understanding and will to the fenfuall part, it was there non pura, because in his sensuall part he had no comfort: but it was never impura, neither in his will nor fenfuall part : but now when hee is inglory, as his ioy is pure in his understanding, so it is altogether pure in his will and inferior faculties.

In corrupt man his isy begins not in his spirit, but onely in his brutish and sensitive part, and so ascending up to his will and understanding, makes it impure isy al-

together.

Quest. It may be asked, how could Christ have the full measure of joy at the same time, and the full measure of sadnesse; seeing two contraries cannot bee in the same subject at once, in intensis gradibus, in the highest degree?

Lessius, de summo bono.

Answ. Good and evill are two contraries, so that how much

much the love of goodnesse increaseth, so much the detestation and hatred of evill decreaseth; but sadnesse and delight are not contraries, but divers, because they are exercised about divers objects; as sweetnesse and bitternesse, are not contrary but divers. Sadnesse ariseth not from joy but from love, and it lookes to another object than joy doth: but good and evill which are contraries, looke both to one object; for if I love a thing, I distaste all things contrary to it; but when I am sad for a thing I am not ioy sull for the contrary, but I love it; so that the contrarietic ariseth here in respect of good and evill, and not in respect of joy and sadnesse. So that these might be both in Christ together.

Secondly, it is answered, ioy was in Christ in the highest degree, in his understanding and will, as beholding the divine essence immediately; sadnesse was in Christ in the highest degree, as carrying the punishment of our sinnes upon him: these two passions here were set upon diverso biects; and therefore Christ might have had the full measure of ioy and sadnes at the same time.

True ioy or delight is onely in the understanding.

There are two forts of delights, one in the sense or brutish, these are called voluptates, pleasures; the other are called spiritual delights, onely in the understanding, and these are the most perfect delights.

Queft. Whether doth mans chiefe happinesse consist

in their delights or not?

Answ These delights which are not perfect cannot be a mans chiefe happinesse, but accompany his happinesse. For there are two conditions required in chiefe happinesse. First, that it be not ordained for another end. Secondly, that it have sufficient goodnesse of it selfe.

The first condition is not found in this perfect delight, because it is ordained for another end: that is, for true happines whom it accompanies: so likewise it is desective

Prop.

Duplex delectatio, sensualis & spiritualis.

Due conditiones ad fummum honum requiruntur, v. ut non fit propter aliud, 2 ut habeat fulf icientiam in fe.

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in the second condition, for it hath not sufficient goodnesse of it selfe, but from true happinesse: therefore mans chiefe felicity cannot consist in it.

True happinesse is not in the delights of the senses, therefore the Epicures, Chiliasts, Turkes and lewes, who place their chiefe selicitie in worldly pleasures erred: Salomon, Esceles. 5. when hee seemeth to place our happinesse in these, he speaketh in the person of the Epicurean.

Our chiefe happinesse consists not in pleasure, therefore the pleasure of the understanding, if it be not from the Spirit of God, and abstract from the senses, must not bee the highest pirch of our felicitie, which requires a spirituall delight, and joy in the holy Ghost.

The first Adam, his delight was in his understanding, but yet he placed not his chiefe felicitie in it, for it was onely a companion of his selicitie; and so it is in the regenerate Adam; but the old Adam his chiefe delight is in his sense, and therein he placeth his true happinesse. The delight of the regenerate is in operation, and his delight is to doe the will of God; but the delights of unregenerate men and beasts are their last end, and all that they doe is for delight.

There is a two-fold order, betwist the operation and delectation in beasts. First, in respect of God the author of nature. Secondly, in respect of the sensitive appetite. If we respect God the creator of them; God joyned these delights, with the operations, as we put sawces to relish meate; but he did not appoint these operations for pleasure. If we respect the desires and delights in beasts themselves, who know no other good but the sensual good, then all which they doe is for delight; so the unregenerate follow not God their creator and his first institution, to make delight serve to their chiese felicitie; but all that they doe, they make it serve for their pleasure and delight.

Object.

Confeq. 1

Confeq. 2.

A collation betweet the innocent, renewed, and old Adam.

Duplex ordo inter operationes or delestationes brutorum, 1. refpesta Dei, 2. respecta
fensitivi appetitus.

object. But feeing beatts tollow the inftinct of nature, how comes it to paffe that they keepe a contrary course to Gods inflication, who appointed delight for oper as ton,

and not to make delight their last end?

Answ. God in the creation had a double intention or purpole; his principall, and fecundary purpofe: his principall. purpose was, ut individua et species propagentur et conferventur; that particular things might be propagate, and their kinds preferved, and for this he appointed delight to ferve for their operations, as hunger to give appetite to meate.

His fecendary purpose was (respecting the beasts) by putting a naturall inclination in them to doe, that they

might attaine pleasure.

Example, when the law is made, which propofeth rewards of wel-doing, the law of the first intention propo feth, that men should give themselves to wel-doing, and ordaines rewards onely for that; but in the second place as accessory, it intends, that he which is stirred up by rewards should seeke his reward for wel-doing : in the first hee lookes to wel doing, and then to the reward; in the fecond being stirred up by the reward hee is encouraged to doe well.

So God in his first consideration lookes first to their doing, as the cheifest end, and then to delight as subordinate to it; the second consideration here is not contrary to the first. But God ordained not man in his first creation to make pleasure his last end, as hee did in beasts, or his first end, as the wicked; but now the Epicare faith, Let us eate, let us drinke, for to morrow we shall die, Efai. 22. 13. I.Car. 15.32.

Spiritual delights, are more pleasant than senfuall de-

lights.

There is a neerer conjunction betwixt the foule and its delight, than is betwixt the fenfe and the fenfitive object For

Duelex intentio fuit D. i in creations primaria & fecundaria.

Prop. Illust. delectationes, intellectuales & sensuales, qum que modis different,

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A collation betwirt the fecond innocent, gloris fed, and old Adam.

For first, the understanding reacheth not onely to the accidents of things, but pearcheth inwardly to the effence and substances themselves; the senses see onely the accidents of things, and therefore cannot bring in sogreat delight.

Secondly, a man takes pleasure in the knowledge which he hath conceived in his understanding of a thing, although it bee most unpleasant to his sense. A Painter delights to conceive a Blacke-more in his minde and to paint him rightly, and yet hee hath not so great a delight to looke upon him. So a Carver delights to sashion a Monster although hee delight not to looke upon him. So a Poet delights to describe a stea or a gnatte, although hee delight not to feele them: all these prove that the intellectual delights are farre to be preferred to the sense.

Thirdly, the delights of intellectuall things are more permanent, and therefore breed a greater delight in man than the fensitive whose objects are evanishing.

Fourthly, because corporall delights are in the sensitive part, they have neede to bee ruled by reason: but the intellectuall things are in reason it selfe, which is the rule; and therefore more moderate; and consequently breeds the greatest delight; as that Musicke which breeds the greatest harmony delights most.

Lastly, fenfuall delights may exceede measure, but the intellectuall delights cannot exceed measure.

In the first Adam the delights of his soule redounded to his body, neither tooke they away the natural operations of it; for hee dideate, drinke, and sleepe. In the glorified Adam the joy of the soule shall so redound to the body, that some thinke hee shall have no use of the baser senses, but onely of his noble senses, seeing and hearing. But in the old Adam there redounds no glory from the soule to the body, for he is altogither sensual.

## The remedies to cure the sinfull delights.

That wee may cure these delights. First, we must consider, how hurtfull these pleasures are to the word of God, for they choake it as wel as the thorny cares do, Luk. 8. These who are lovers of pleasure are in greatest danger.

Secondly, that wee bee not taken up with pleasures, let us remember that which Valerius Maximus bringeth out of the Philosopher, saying, that it was a most profitable precept of the Philosopher, that wee should looke upon pleasures going away, wearied, deformed, and full of repentance: wee should looke upon the sting and taile of these Mermaides, and not upon their beautifull faces: therefore the Apostle setteth before us, The shape of this word passing away, 1 Corin.7. Looke not upon them as they are comming, but as they are going. Putiphares wise, Gen 39. and Amnon, 2 Sam. 13.3,9. beheld them as they were comming, with sweetenes and solace; but Ioseph and Thamar beheld them as they were departing with shame griefe, and remorse.

Thirdly, Augustine when he speaketh of the Philosophers who placed their cheise happines in pleasure, saith, that the rest of the Philosophers used to resute them, by a picture, in which pleasure sat as a Lady in her throne, & commanded every vertue to doe somewhat for her, and to quite something for her: so that by this sight it might appeare to them, how absurde a thing it was for them to place

Fourthly, wee should chace from us the objects of pleasures, least they bee the cause of our ruine, and in this case we must follow the old wise men of Troy, who counselled Priame to send backe Helena to the Grecians, and not to suffer himselfe to be any longer abused with the charmes of her great beauty, for that keeping her with-

2 Lib.7, Cap.7.

Lib. s. de civit. Dei 3 - cap. 20.

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Apud Apuleium.

Bodini theatrum natur.

in their citie was to entertaine the fiege of a fatall and dangerous warre, and to nourish a fire which would confume them to ashes. So wee must chace away these alluring pleasures which will bring destruction to us.

They show that pleasure and fensual delights, are the greatest enemies to the foule, by this Apologue : Pfyche the daughter of God and Nature, had two-fifters elder than her felfe, who were married before her; the eldeft complained that thee was kept close up in prilon, and never had liberty to goe abroade; the fecond was also married, but thee had more liberry than her eldeft fifter, for shee might goe abroad, but both of them cavved their yongest fister Pfiche, (being most beautifull) that flied was married to one of the gods above, therefore they both conspired to draw her away from the love of her husband, showing her what pleasures and contentments, thee might have here below, if thee would leave him: to the followed their direction and perswalion, but at last the fell in repentance, and resolved to turne to her first love againe.

The application of the apologue is this, that the foule hath first the vegetative faculty, which is the eldest fister, who is shut up within the body as a prison, that she cannot goe abroad; then she hard the fensitive faculty, the second sister which heares, and see, and both the intelligence abroad; both these envy the yongest sister the naderstanding faculty, therefore by delights and sinfull pleafures, they labour to draw their yongest sister from the contemplation of God, to whom shee was married, until the soule by repentance returne unto God againe.

CHAP.

#### CHAP. X.

### Of Sadnesse and griefe.

S. Adnesse is a passion of the soule which ariseth from a discontentment that we have received from the objects, con-

trary to her inclination.

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Sadnesse different from dolour or griese, for Sadnesse is properly in the understanding, and that is called beavines; but griese is onely in the sensitive part, and it is common to men and beasts. Secondly, sadnesse is of things past, present, and to come, because it followeth the understanding that comprehendethal these times; but griese is onely of things present.

The first adam before his fall had no sadnesse; because as yet hee had not finned; but the second Adam Iesus Christ, taking the punishment of our sinnes upon him, had great sadnesse, carrying the burden of the sinnes

of all the elect, both past, present, and to come.

There was a double fadnesse in Christ: the first, was of passion, the second, of compassion, hee was much grieved for the paines he sustained himselfe, then dolnit; but much more for that which he had in compassion for us, for then condolnit. Wee in the state of corruption are more greived for that which we suffer our selves, than we can be grieved for any other; but Christ was more grieved for us, that we were separate from God.

Againe, they marke, that Christ compatitur nobis, he had pity upon us, either by way of charity, as when he saw the people hungry in the wildernesse he had compassion upon them. So when he wept for Ierusalem, Mat. 23. or by way of obligation, when he was bound by obli-

gation to fatisfie for us upon the Croffe.

Ob. Sadnesse is of these things which befall us against our

A Collation betwixt the innocent, and fee cond Adam.

Duplex tristitia in Cirristo; passionis. G compassionis.

Christus comparitur nobis, ratione charitatis 19 ratione institue. Duplextristitia; absolute, & respettu quodam.

A Collation betwixt the fecond and renewed Adam.

Tristitia exsurgit præter, contra, vel secundum rationis i mperium.

Duplex facultas anime, superior, of inferior.

Facultates superiores, sumuntur vel strifte, vel large.

our will, but nothing befell to Christ against his will, therefore sadnesse was not in Christ.

Answ. A man may be sad for these things, which are not absolutely against his will, but in some respect; as the cuppe which Christ dranke, if we will respect Gods glory and mans salvation, he dranke it willingly; but respecting the cuppe it selfe, it was against his will, because of the paine.

Some fadnesse ariseth prater rationis imperium, besides the command of reason; as these first motions which upon a sudden doe surprise men. Secondly, there is a sadnesse, contra indicium rationis, against the indgement of reason, which subdueth reason for a while, and this may bee also in the children of God. Thirdly, there is a sadnesse, secundum imperium rationis, according to the command of reason, for his reason commands him to be sad; in the two sirst senses. Christ was not sad, but hee was sad in the third sense.

Bonaventure, interpreting these word of Seneca, tristitia turbans non est in sapiente, expounds it well; tristitia perturbans non est in sapiente: although sadnesse trouble a wise man, yet is perturbs him not; for a man not to be sad when he ought to bee sad, est durities et non sapientia, it is hardnesse of heart and not wisedome; reiouce with those that reiouce, and weepe with those that weepe, Rom. 12. Christ himselfe had this passion and although hee was troubled with this passion, yet hee was not perturbed with it.

Quest. When Christ saith, Math. 26. 38. My soule is beavy unto the death; whether was this sadnesse in the superior facultie of the soule or in the interior?

Answ. If wee take the superior faculties of the soule largely, then this sadnesse was as well in the superiour as inferiour faculties of the soule; but if we take them strictly, then this sadnesse was not in the superior faculties.

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The fuperior faculties of the soule are taken largely both in the understanding and the will, when they looke not only to God immediately, but also to the meanes which leade to eternity; as to the sufferings, paines and griefe, which it is to undergoe before it come hither; they are taken strictly, looking onely to eternall things as eternal, and respecting onely God himselfe. When Christs soule beheld immediately God and mans salvation, then it was not sad; but when he beheld the meanes leading unto this salvation, here arose the sadnesse

They cleare the matter further by this comparison. A man that is leaprous, the Doctor prescribes him to drink some poyson for his health: now in his understanding he conceiveth what a good thing his health is, and in that hee rejoyceth; there is no sadnesse in the understanding here, taking the understanding strictly; so hee wils his health, taking the will strictly, and there is no sadnesse in it neither; but when he wils his health by this physicke, and remembers that he must drinke this poy-

There was griefe and sadnesse in Christs soule, both in the superior and inferior faculties; therefore these who hold that Christ suffered onely in his soule by simpathy, from the paines which arose from the body, and not immediately in his soule; extenuate mightily our Lords sufferings; for the soule of Christ was immediately the object of the wrath of God, and therfore the Prophet Esay, Cha. 55.2. calleth them his deaths, because he suffered the

fon, here comes in the fadneffe.

first death, and the equivalent of the second death for us.

The dignity of Christs person, 1. made him acceptable in the sight of God, 2. it made his sufferings to be emeritorious, 3. his sufferings were meritorious for compensation in circumsances, but not in substance: therefore death it selfe could not be remitted to him, neither griefe horror, nor sadnesse, in the first two respects. But because

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Tome things were unbeseeming the person of Christ(as the torments of hell, ) the compensation of this was supplied by the worthinesse of the person, yet he suffered the equivalent of it, in paine and smart, and this bred his sorrow.

Example, a man is owing a summe of money to his neighbour, either he payes him backe againe in the same kind, as gold for gold, or by the equivalent, as silver for gold; and this is sufficient to discharge the summe. So Christ payed the equivalent of the paines of hell to God his Father.

If a man be owing his neighbour such a summe, either hee must pay it, or goe to prison; to goe to the prison is not a part of the summe, for if he pay it before he goe to prison, he hath satisfied the debt. So Christ suffering these paines, for us, although he descended not really into hell to suffer, yet he payed the debt, and for this his soule was heavy even unto the death, Math. 26. 38.

The sadnesse of the regenerate is a sadnesse that hath respect to God, which bringeth salvation; but the sorrow of the worldlings brings death to them, 2. Cor. 7. 10. The sadnesse which is towards God brings repentance to salvation which is not to be erepented of: but the sadnesse of the world brings death.

Quest. Cangodly forrow make a man sad, seeing God is the most comfortable object?

Answ. The beholding of God in himselfe can bring no samesse to a man, for he is a most comfortable object: but the beholding of sinne which hindreth us from the cleare fight of that object which is most comfortable, it is that which breedes the forrow in the regenerate.

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A collation betwirt the reaued and old Adam.

# The remedies to cure Sadneffe.

To cure this passion of sadnesse: first, wee must consider that it is sometimes set upon the wrong object: sometimes it is immoderately set upon the right object. When it is set upon the wrong object, it must be turned to the right object. Wee are not to comfort a man so long as the passion is set upon a wrong object, but wee must doe as the saylers doe, who when they are in a wrong course, turne the ship another way.

Secondly, when the passion is set upon the right obiect, if the passion beein desect: then the passion must bee more sharpened, as the sayles are to be hoysed up when it is too calme; but if the passion be too vehement, then it must bee moderate; for if the wind bee too great, then

the fayles must be pulled downe a little.

Secondly, reason must sharpely consure this pession, and chide it, and say with David, Pfalm. 43. Why art then cast downe my soule, for if reason speake but gently to this sullen passion, it will be more sullen: 2s Eli's insolent sources after the mild reproofe of their father were more insolent, 1Sam. 2.25.

The Iewes tooke a wrong course to nourish this passion of sadnesse and to give way to it first they have mourning women, Anios. 5. 16 these were called prasses and siticines, quia apud sites, idest, sepulciro conditos, canere selebant; secondly, they used in their burials, when those of older age were buried, to sound the dead sound with a Trumper, or with a Cornet: and this the Poet approveth when hee saith.

Cum fignum luctus cornu grave mugit adunco, That is,

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Duplex objectum tristitie, verum, 19 falsum.

Derum objectum tristitie, vel est in desectu, vel excessu.

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On cornet pipes they play the mournefull found, when corpse of aged men are layde in ground.

But when their little children died, they used to play upon a Whistle or some small pipe, which Calina Rodi-gin, makes manifest thus;

Tibia, cui teneros suetum deducere manes, Lege Phrygum masta. That is,

Whose use it was with musicke to convay, The tender soules the Phrygian mournefull way.

When Isirus his little daughter was dead, Math, 9.23, Christ thrust out the minstrels who played at her death. When they hired mourning women and minstrells to nourish this passion, they did as if a mother should hire a bawde to prostitute her daughter.

When thou art in thy griefe, behold the joyes referved for us in heaven, this will fettle thy griefe: the Thessalonians mourned immoderately for the dead like heathen, Thessalonians because they remembed not that glorious resurrection.

Remember Christs passion, the prophet Esay saith, that it was, with his stripes that we are healed, Esai. 53.5. The first stripe that Christ gote in his passion was this sadnesse, and hee beganto be forrowfull, Math, 26.38. My soule is heavy to the death, and this breeds ioy to us; remember also that Christ was annoynted with the oyle of gladnesse above his sellowes to make us glad, Psal.

Goe to the Preacher to whom the Lord hath given the tongue of the learned, Efai. 50.4 that bee may speake a word in due season to the weary heart; the Preacher must

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not comfort for worldly forrow, but rather make them for this more forrowfull: so when he seeth the sinner cast downe, he must then remit of his severity, and then begin to comfort him. It was the fault of the Church of Corinth, I Cor. 5, when they saw the incessuous Corinthian too much humbled for his fault, and like to be swallowed up with griese, that they would remit nothing of the strictnesse of their censures; so the Primitive Church was too strict in their censures; continuing the penitents too long under them, which brought in Satisfaction afterward in the Church.

Let us use the remedy of the Sacraments: the Iewes used to give these who were carried to execution wine, applying that place, Pron.30 to this purpose, give wine to him that is of a sad heart; when wee see our selves as it were carried to execution, then a draught of this precious wine of Christs blood will refresh ns; and make us looke cheerefullagaine.

CHAP.XI.

Of the passions in the irascible part of the soule.

Of the passion of Hope.

THere be five paffions in the Irafeible appetite; kope,

despaire, feare, boldnesse, and anger.

Hope, is a passion of the soule, that we have of the impression of suture good, which presents it selfe to our imagination, as difficult to obtaine, whereby we endeauour to pursue it, conceiving that wee are able to attaine unto it, and in the end to get the possession.

Hope differeth from defire, which extends it selfe to all kinde of good, without any apprehension of diffi-

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culty; and therefore defire belongeth to the concupifible appetite; whereas hope is subject to the Irascible, and refpedeth the future good gotten with difficulty, for no man did ever hope for things which he holderh impeffible to attaine unto.

Hope is confidered here as a natural vertue in the first Adam, & not as a theologicall or supernatural vertue, as it is in us now, and it is placed in the foule, ut operationem expeditam readat; that it may further man in his operation, 1 Cor. 9, 10. hee that plougheth, plougheth in hope, and bee that thresbeth, should be partaker of his

hose.

A col'ation betwirt the innocent and glorified Adam.

Secunda fecunde q. 13 ait 3.

The first Adam had hope to inioy the life to come, and to be translated to a better effete, if he continued in obedience; this hope was naturall to him, and he hoped without difficulty to obtaine the thing beped for; for as Thomas sheweth well, this difficulty of hardnesse to obtaine the thing hoped for, is not alwaies necessarily required in him that hopes ; nam /pes etiam werfatur circa bonum facile; Hope may bee exercised about that which is easie to obtaine; but the true reason wherefore hope is said to be of things hardly obtained is this, because hee that hopeth, hath one above him who is more powerfull than he is, who may performe that which hee hopeth for; and herein flands the reason of this why it is faid hardly to bee obtained, because wee hope, that that must bee performed by another, though it bee not hard to bee obtained in it felfe.

So the first Adam, hoped that God should performe that which he hoped for without any difficulty. It is true, our hope now is with great difficulty, and many wraftlings, therefore it is compared to an anchor which holds the shippe in a storme, Heb. 6.16.

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The hope in the gloryfied, although it be evacuate in the life to come touching the substance of our blessednesse, yet touching the adjuncts of this glory, they fay we may have faith, and hope still: as the soules glorified believe the second comming of Christ, and they hope for the riling of the body, and the perfection of the Church. But when it is objected, how can hope and vision stand together, for faith and hope are of things not feene, Heb. II. They answere, That they cannot stand together touching one obiect, and in the same respect; for they ceale in the life to come, when the foule beholds God the most absolute obiect, but yet in respect of secundary obiects, and things yet not accomplished, which the Saints beleeve shall be accomplished; relying upon the authority of him who hath promised, not seeing them yet by fight as they doe God himfelfe : in this respect they say, that faith and hope are not yet altogether abolished in the heavens.

The hope of the unregenerate, is but formium vigilantium, a wakeing mans dreame: for as dreames in the night fill us with illusions, and vaine formes, which abuse us and make us imagine that wee are rich in our extreamest poverty and greatest misery: So bope abusing the imagination of the unregenerate, fils their soules with vaine contentments.

Polanus in sintagmate.

Duplex obiectum glorificatorum, absolutum G secundariums.

### CHAP. XII.

### Of Despaire.

Despaire is contrary to hope. There are two kindes of oppositions in the passions of the soule; the first is found amongst these, that have contrary things for their objects, and that is

onely amongst the passions of the concupiscible part; as betwixt love and hatred, whereof the one regards the good, and the other the evill, which are two contraries and can never be in one subject together, at one time in the same respect. The second opposition is observed, betwixt thefe that regard the same object, but with divers considerations, and that is found amongst the irascible passions, whereof the one seekes the good of the object, and the other flees it, by reason of the difficulty which doth invironit, Example: courage, and feare, doe both regard an imminent danger, which prefents it selfe to the imagination: but courage lookes upon it to encounter with it and vanquish it. Feare regards it to avoide it, and thee from it; and so despaire is contrary to hope after this manner : for the object of hope (which is a good, difficult to bee obtained) drawes us upon the one fide to farre as wee imagine a power to obtaine: but defpaire doth respect it on the other side, when we apprehend that by no meanes we can inioy it, then we give over and despaire. This passion of despaire was neither in the first, nor fecond Adam.

Obiect. All paines of the damned ought to be suffered by Christ, but despaire is a paine of the damned; therfore

it ought to have beene suffered by Christ,

Answ. Desperation is not a paine or a cause of the paine properly, but an adjunct or consequent of the sinne in the sinner, that suffereth punishment, arising from an inward cause. Christ had no griefe of conscience, which is an adjunct of sin in the wicked, so neither had hee despaire.

It is a shamelesse slander in those who charge Calvine as though he gave out that these words of Christ (my God, my God, why hast thou for saken me, ) were words of despaire: hee accurseth such hellish blasphemie, and sheweth that howsoever the slesh apprehended destroying

Desperatio non est pana sed adiuactum peccati.

Comment, super Math.

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destroying evils, and inferiour reason sheweth no issue out of the same; yet there was ever a most sure resolved perswasion resting in his heart, that hee should undoubtedly prevaile against them, and overcome them.

Quest. Whether is insidelity and the hating of God a

greater finne than despaire, or not?

Answ. Insidelity and hating of God in themselves, are more hainous sinnes than despaire; for they are directly against God, who is in himselfe truth and goodnesse: but despaire is onely against God: because the wretched sinner cannot perceive his goodnesse to him, therefore it is not so great a sinner as the former.

Quest. Whether is presumption or despaire the greater

finne ?

Answ. Despaire is the greater since than presumption, because it sins against the attribute of Gods mercy, which is Gods most glorious attribute towards man; for God inclines more to show mercy than to punish: therfore when he punisheth, he e is said facere opus non suum, Esay 28. 21. When hee punisheth, he punisheth to the third and sourth generation; but hee sheweth mercy to the thousandth generation, Exod. 20.6. therefore it must be a greater sinne to contemne his mercy than his justice.

Despaire makes a man contemne Gods mercy, and prefamption his justice. As despaire is a turning from God; so presumption is an immoderate conversion to God; presumption makes a manthinke to obtain mercy without repentance; but despaire makes him thinke it impos-

fible to obtaine merty though with repentance.

Desperation in men is either sudden, or longer advifed. Againe, it is either under the sense of Gods wrath as ludas was; or under the Crosse as many of the pagans; or under the rage of melancholly or frensie: therefore men that are to fight with this monster, let them resort to Differentia inter odium & desperationem.

Differentia inter prefumptionem, & desperationem. the word of God, and take it to be his fecond, and withall use these remedies following.

The remedies to cure this passion.

That we may cure this paffion of despaire; First, we must remember the great mercies of God: if we respect the dimensions in corporall things, and apply them to things spirituall, as the Apostle doth, Ephes. 3. 18. where he speaketh of the bredth, length, depth, and height of the love of God which paffeth all knowledge, that we might be filled with all fulnesse of God. So let us apply these dimensions to the mercy of God, and wee shall finde it most comfortable. For the latitude and bredth of Gods mercy, let us remember that which David faith, mifericordia tua plena est terra, Plal. 33.5. For the length of his mercy, let us remember that which the Virgin Mary fingeth in her fong, Luk, 1.50, And his mercy is from one generation to many generations, to them that feare him, For the depth of his mercy, as it is a fearefull thing to looke into the gulph of our finnes as Cain did : So it is a comfortable thing to looke into the depth of Gods mercy, that where sinne hath abounded, grace may superabound, Rom. 5. 20. Then for the great height of Gods mercy, what can we see next under God higher than the heavens? yet the Prophet faith, P/al, 108. verfe 5, Thy mercies are exalted above the heavens. And for the indurance of his mercy David faith, Pfal. 100. ver fe. 17. that it is ab aterno in aternum. Concerning the multitude of his mercies some have fought to reduce them to feven, as Peter did, Matthew chapter 18. verfe 2. but feeing Christ wills us, not onely, to forgive feven times, but feventy times feuen times : much more will he, Math. 18.22.

Secondly, remember that although thy finnes were

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red like the scarlet, yet hee can make them white as the snow, Esay. 1. 18. Scarlet in the Hebrew it is called 'Ju twice, because it is twice dyed, and in the Greeke Jisapor, because it is twice dipped: wee cannot wash this dye out of the scarlet againe: but although we bee dyed once, twice, thrice in sinne, by recidivations, and salling againe into sinne, yet the mercy of God is such that he can wash out all those sinnes.

Thirdly, when God lookes upon the finnes of his Saints through Christ; he feeth no iniquitie in them Num. 23.25. he feeth no iniquitie in Iacob. There is speculum gibbum, five sphericum, aglaffe made like a round sphere. 2. Speculum concavum, a hollow glaffe . 3. Speculum planum, a plaine glaffe. We fee a thing in a plaine glaffe, just as it is, neither more nor leffe; wee see a thing in a hollow glaffe more than it is; wee fee a thing in a round glaffe, farre leffe than it is. When the Lord lookes upon the fins of the wicked, he feeth them just as they are: when Sathan lookes upon the infirmities of the Saints, he feeth them more than they are; but when God lookes upon the finnes of his Saints, hee feeth them leffe than they are, or not at all; Ier. 50. 20. In those dayes and in that time, the iniquitie of Ifrael Shall bee (ought for, and there (ball be none; and the sinnes of Iudah, and they shall not be found.

CHAP. XIII.

Of Feare.

Feare, is a distresse and griefe of the soule, troubled by the imagination of some approaching evill; wherewith a man is threatned, without any appearance to bee able to avoyd it easily. It is called an approaching

Timor vel est naturalis, humanus, mundanus, servilis, initialis vel filialis. ing evil, for when it is present, it is no more feare but beavinesse.

There be fixe forts of feare: first, natural, whereby every thing shunnes the destruction of it selfe, this is in a beast.

Secondly, humane, which ariseth of too much a desire to this life, lob. 1. Skin for shin and all that a man bath, will be give for his life.

Third, is worldly, when a man is affeared for the losse of his goods, credit or such lob. 12. Many of the rulers beleeved in him, but for feare of the Pharifees they did not 
confesse him, for they loved more the glory of men, than the 
glory of God; and John saith, Revel. 21. the fearefull shall 
be cast out of the holy Citty; that is, such fearefull as teare 
more the losse of temporary things, than the losse of 
Gods favour.

Fourth, servile, to avoyd the punishment of sinne, yet they retaine still the love and liking of sinne; it is called servile feare because as the servant or hireling workes not for love of his master, but onely for seare of punishment; so the wicked feare God for seare of punishment, but not to love him. This servile feare is called Esaus seare. So it is called an adulterous feare, because as the adulterous woman is assaid of her husband, onely for seare of punishment; so a man in whom there is servile seare, hee searcth God onely for punishment.

Fift, initiall, that maketha man cast from him the desire of sinning by reason of the love of God which he hath partly attained unto, and out of the consideration of the woefull consequents of sinne; with the right eye it beholds God, and with the less eye it beholds the punishment. & as the needle draweth in the threed after it, so this feare draweth in charitie and maketh a way for filiall feare, and it is a mids betwixt servile and sitall

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feare: but it is not such a mids as these meanes that mediate betwixt those that are of the same kinde, as the middle colours are betwixt white and blacke, but as that which is impersed, is a mids betwixt that which is persect and that which is not.

Sixt, filiall feare, called timer caffus, as the good wife feareth her husband onely out of love and not for feare, fo doth the childe of God. This feare is called Maacks feare: These make the feare of the Lord their treasure, Efay. 33. 6. These forts of feares may be taken up after this fort. Some fort of feare is, from the fpirit and with the spirit; as initiall and filiall feare are both from the spirit of sanctification, and with the spirit of sanctification : fome feare is, from the fpirit, but not with the fpirit; as servile feare, lof. 24. I will send my feare before you. Gods spirit workes this in men; but the spirit of sanctification is not joyned with it : as the morning is from the Sunne, and yet not with the Sunne. Againe, fome feare is, with the (pirit, and not from the (pirit; as naturall feare in man, for the preservation of himselfe; this feare is not from the spirit of God, and yet it is found with the Spirit of fanctification, as in the children of God. Some feare is, neither from the Spirit, nor with the spirit, as humane and worldly feare.

Filiall feare excludes servile feare, 110b.4.18.persett love thrusts out feare. Filiall feare respects first sinne and offence of God, and in the second roome the punishment; but servile feare respects onely the punishment; the one of them are the children of the free-woman, the other

are but Hagars brats, Gal. 4.24.

the Schoolemen are mistaken, distinguishing more subtilly thantruly betwixt attrition and contrition; they call attrition an impersed humiliation, as Indas repentance; they call contrition a perfect humiliation, as Peters repenDuplex maium, pana G'culpa.

Confeq.

pentance: and they hold that in mans conversion it is the same feare which remaines still, that hee had before hee was converted, and it remaines in substance (say they) the same feare, and is changed onely in act, because it feares not as it did before, the punishment onely; and these two differ (say they) fecundum statum, onely, as that which is imperfect from that which is perfect, as a boy different from a man. But no feare which is fervile feare can ever become a good feare, Rom. 8. Wee have not received the spirit of feare to bondage, but of freedome; it must be a new sort of feare then different from this servile feare, which makes the Children of God stand in awe to offend him.

A collation betwixt the innocent, second, old and renued Adam.

Man in his first estate, had not mundane feare, nor fervile feare, he did nothing for feare of punishment, but of love; he had not instiall feare in him, because that implies an imperfection; hee had not naturall feare in him actually, because there was nothing to hurt him: he had onely that filiall feare, that reverence of God, not to offend him. The fecond Adam the Lord Iesus Christ, hee had neither worldly, fervile nor initiall feare; but he had naturall and filiall feare; he had naturall feare actually (which the first Adam had not) deciming the hurtfull object which he saw before him.

The regenerate have not fervile feare, or mundane feare; but naturall, initiall, and filiall feare. Man in his corrupt estate, hath neither initiall nor filiall feare, but

naturall, humane, worldly and fervile feare.

In the life to come, naturall feare, humane feare, worldly, servile and initiall feare shall cease; and onely filiall
feare shall remaine. Filiall feare in this life doth two
things, first it escheweth evill for feare of offending
God, and feare of being separate from him, which shall
not remaine in the life to come, for then the Saints shall
be so confirmed that they cannot sinne. The second part

Acollation betwixt the glorified, renued and old Adam.
Duplex timor filialis, evitare malum, 65 facere bonum.

of fliabl feare is to reverence God as our chiefe happinelle, and that shall remaine in the life to come, there shall be neither evill of punishment, nor evill of sinne; there shall be no evill of sinne there; therefore that part of fisial feare shall cease: neither shall there bee any seare of punishment there, but to reverence God as our chiefe happinesse: Perficietur in patria, non abolebitur; non minuitur sed augetur reverentia timoris illis: this seare shall be perfected in the life to come, but not abolished; this seare of reverence shall not bee diminished but augmented to the blessed. But fitial feare in the children of God here makes them to eschew evill both for offending of God, and for feare of being separate from him. But the unregenerate onely for feare of pinnishment, feare him.

# The remedies to cure this passion.

That we may cure the finfull passion of feare; First, many times we feare that which is not evill, but onely which hath a shew of evill, Pfal. 14.5. They feared where there was no cause of feare: sapius opinione laboramus, quam re; We are more troubled oftentimes with the conceit of a thing, than with the thing it selfe: If the thing bee evill which wee feare, yet it is not fo great an evill as wee take it to bee, or perhaps that which wee feare will not fall out; or if it fall out, wee shall not bee disturbed with it, before it fall out. The evill which thou fearest is either imaginary, momentany, contingent or uncertaine, whether it will fall out or not : Seneca faith, Ne sis miser ante tempus, quedam nos mogis torquent, quam debeant; quadam ante tor quent, quam debeant; quadam torquent, cum omnino non debeant : that is, Be not too miserable before band: some things trouble us more than they ought to doe, some things trouble us before they ought;

Timor vel mali eft, imaginarius, momentaneus, contingens, vel indeterminatus, ought; and some things trouble us, which ought not at all: rebus est demenda persona; pull the maske off things, and then we shall not be so affraid of them.

2 Let the feare of the Lord possesse thy heart, and then all other feares will be cast out: when the distator ruled in Rome, then all other officers ceased; so when this true feare of God possesses then it will

banish all other feare.

- 3 There are some, that seare neither God nor man, as the unjust ludge, Luk 18.2 these are worse than the divell, for, he seares and trembles, lam. 2. 19. There are some that seare both God and man; there are some who seare God and not man; and there are some, who seare man, and not God. The remedy to seare God, and to bee free of service seare, is first, to looke upon Gods love, and then to his justice, this will breed stillal seare in thee: but if thou looke first upon his justice, and then upon his love, that breeds but service seare; if thou looke first upon man, and then upon God, that will breed onely but a humane and wordly seare; if thou looke first upon God and then upon man, this will breed filiall seare.
- 4 The greatest service seare, is, supersitious seare, therefore idols are called terriculamenta, Esay. 45. 16. all other prisoners sleepe in their fetters in the night, but these superstitious wretches, are affrighted in their sleepe, and sleepe not soundly: they may be compared to little children, who first blacke the saces of their sellowes, and then are asraid of them: so they first set up these images, and then superstitiously worshipping them, are asraid of them: but the true remedie to cure this superstitious seare, is, to learne in spirit and truth to worship the Lord, sob. 4.

5 The life is taken three manner of wayes in the Scriptures: 1 naturally, 2 politically, and 3 theologically.

Naturally.

Triplex vita in homine, physica, politica, & theologica.

Naturally, when the foule and the body are joyned, and the foule quickens it. Politically: Eccles. 6. 8. what hath the poore that knoweth to walke before the living? the poore are as it were dead in respect of the rich who have the comfortable meanes to make them live well. Theologically, the just live by faith, Habac. 2.4. so, Rom. 7. 8. and the commandement which was ordained to life; feare him least who can take but thy politicke life from thee, (thy goods:) feare him but in the second degree who can take thy naturall life from thee: but feare him most of all who can take thy spirituall life from thee, this is to kill the soule.

# Of the passion of Boldnesse contrary to feare.

Boldnesse, is a passion of the soule, which fertistieth it against greatest miseries, hardest to be avoided, and incourageth it to pursue good things which are most painefull to obtaine. This passion is for the most part joyned with temeritie or rashnesse. When the Saints of God stand forth for the detence of his Church or Gods glory; it is not boldnesse, but courage or fortitude.

## CHAP. XIV.

# Of Choler or Anger.

Anger, is a passion of the minde for wrong offred; it differeth from hatred; for anger seekes revenge sub ratione justi vindicativi, it hath respect to justice and revenge, and it is a sudden passion; but the passion of hatred is a bad passion in us, it is ira inveterata. Augustine compares anger to a mote in a mans eye, but batred to a balke or a beame.

Anger

A collection betweet the innocent, and second renewed, old Adam, Distinct. 13.9 ult, Anger is in God eminenter: in beafts it is but umbra ira, and in man it is properly.

Bonagenture maketh foure forts of anger; the first, which arifeth from a detestatio of the fin, this he calleth affectus para detestationis; that is, when one detests finne purely, which might have beene in Adam himfelfe before he fell, if he had beene angry with Eva, when thee inticed him to eate of the forbidden fruite. Secondly, when there arifeth a deteftation of the finne, with a certaine trouble in the fenfuall part, yet without any perturbation of the minde, and this was in Christ. Thirdly, when not onely the inferiour faculties, but alfo the superiour are troubled; as in the children of God when they are angry against sinne, their zeale sometimes fo disturbes them, that it hindresh their reason for a while, but afterward it growes more cleare againe: as when we lay eye falve to the eyes, the eyes for a while are dimmer, but afterward they fee more clearely; fo this zeale although it trouble reason for a while, yet afterward it becomes more cleare. Fourthly, it not onely disturbes the inferiour faculties, but also blindes reason, and puls out the eyes of it in the unregenerate, as the Philistims did Sampfins eyes, Indg. 16.

A collation betwirt the old remued, and feeond Adam.

Sometimes man useth not reason at all, but like beasts follow instinct, as mad men and children; sometimes man useth reason, but his reason is so corrupt and depraved, that his corrupt reason and his perverse will makes his anger to be more sinfull, as Abasolous hatred towards Amnon, which he kept up two yeares within himselfe, but when he found opportunitie, he killed his brother, 2 Sam. 13. Thirdly reason may bee rightly set, but yet the sensual appetite so prevailes, that it overcomes the will, as in David when hee would have killed Nabal, 1 Sam. 25. Fourthly reason may be right-

ly fet and have the dominion, although anger bec not fully fubdued, yet it prevailes not, as it falles out in the children of God when they are standing in the state of grace, tergiver fatur in his, licet non reluctetur; it makes some shift in the Children of God, although it refist not altogether. Fiftly, when there is a full and totall subjection of anger, and this was in Christ.

There are two forts of anger; the anger of Zeale, and the anger of repentance; the anger of zeale is, a defire to punish sinne, as sinne in others, and that was in Christ when he whipt out the buyers & fellers out of the Tem. ple, Luk. 19. 45. the zeale of Gods boufe did cate him up. Pfal. 69. 10. The anger of repentance is, when one inflists a punishment upon himselfe for his owne sinnes, and is angry with himselfe for his owne finne, this was

not in Christ, but in the regenerate.

The regenerate feeke not a revenge, but commit the revenge to God to whom vengeance belongs, Gen. 50.19. and if they have authoritie from God to punish. non excedit modum, it is not out of measure, Gen. 50. but the unregenerate being but private men, and having no authoritie, will have, tooth for tooth, and eye for eye, Matth. 5.38, this is the Pharifes revenge; and fometimes he comes to Caines revenge, feven for one, Gen, 4. 24. and sometimes to Lameches revenge feventy for one, Gen. 4.24. and fomerimes to Sampsons revenge, Judg. 16. 28.29. 20. now let me be revenged for one ofmy eyes, three thousand for one.

The regenerate are flow to anger and ready to forgive, but the unregenerate are ready to bee angry, and flow to forgive, and if they bee brought from revenge, yet the dregges still remaine with them, and still they remember; therefore the Lord faith, Levit. 19. 18 ye shall neither revenge nor remember. The lewes give an example of this: Simeon fent to borrow of Renben, a hatchet:

A collation betwee the Frond and renewed A-Duplex ira, zeli 65 re-

Spifcentie.

Coll. I. Betwixt the renued and old Adam.

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Coll.3.

Quadruplex retributio, perversitatis, fragilitatis, equitatis. & perfectionis.

Coll. 4.

Quatuor moderantur iram, longanimitas, mansuetudo, facilitas adignoscendum, & elementia.

hatchet; Reuben refuseth to lend it. Reuben fent the next day, to borrow a fickle from Simeon; he grants it , but withall he faith, loe here it is, I will not doe to Reuben as he did to me yesterday, although this bee not witio (as

they fay,) yet it is retentio.

To render evill for good, that is, perver statis, perverse anger, fuch was that of Indas in felling of Christ, Mat. 26. to render evil for evill, est fragilitatis, anger of infirmitie, as Inab when lice killed Abner, for flaying of his brother Hafael, 2 Sam. 3. 27. to render good for good, as Abashuerus did to Mordecai, who honoured him, because he had discovered a treason plotted against him, this was aquitatis. To render good for evill, this is perfectionis majoris: Bleffe them that cur (e you, Mat.5.

To render evill for evill is naturall for a corrupt man, this is found in beafts; to render good for good, this is the Pharifes righteousnesse. Matth. 5. 20. Except your righteonsnesse exceede the righteousnesse of the Pharises, ye cannot enter into the Kingdome of God : a Christian must doe more than to render good for good. To render evil for good, this the divels doe; but to render good for evill, this the Children of God doe.

There are foure counsellers, which moderate and rule the anger of the regenerate. Firft, longanimitas, or long-fuffering, which holdeth backe anger, left it halten to inflict the punishment. Second, mansuetudo, mildnesse, which moderates the anger that it exceede not in words. Third, facilitas adignoscendum, eatineffe to forgive, which moderates anger that it last not too long. Fourth, clementia, meekenesse, which moderates the punishment. The unregenerate wanting these foure counsellers, their anger exceeds: first, they want long-suffering, and presently they are set in a rage: secondly, they want mildnesse, which should moderate their anger, that it exceed not in words: thirdly, they

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are accordes, implacabiles, Rom. 1. they cannot be pleafed; laftly, they are cruell and cannot be fatisfied in their punishment.

Quest. Whether is a man bound to remit the injurie done to him or not, when his neighbour delireth pardon of him?

Asfr. Three things arise of an injury done to us; first, hatred in our affection; secondly the signe of this anger is, when it appeareth in the countenance; thirdly, when we intend action by law for the wrong. Wee are bound to pardon the first, although our enemy sue it not of us; we are bound to pardon the second, when our enemy sues it of us; but wee are not bound alwayes to pardon the third; for wee may in some cases, repaire the wrong done to us by Law; without any rancour in our heart, or shew of anger in our countenance.

The Hebrewes fay; if a man have offended his neighbour, he must goe and seeke reconciliation of him: but if he will not be reconciled, hee shall take three men with him, who shall intercede for him, and seeke reconciliation: but if hee yet will not pardon him, this is a great iniquitie to bee fo cruell, and not to pardon the offence, for it is the manner of the Ifraelites to bee eafily reconciled, and to parden wrongs, as lofeph was towards his brethren; then he leaves his neighbour inexcufable. But if his brother die before he have offered these things and bee reconciled to him, hee shall take tenmen, and goeto the place where his brother was buried whom he hath offended, and fland above the dead, and fay before thefe ten men, I have finned againft the Lord God of Israel, and againe this my brosber N. to whom I aid jo and fo.

Christ makes fundry degrees of unjust anger, Mat. 5. He that is angry with his brother, (ball be guilty of judge-

Tria confequentur injuriam, tra in affectione, tra in vultu, G reparatio per leges.

Tres gradus ir é, 1. iracelata, 2. race 3, irrifio.

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ment; he that calls his brother Raca, shall be guilty of the councell; but he that calls his brother foole, shall bee guilty of bell fire; that is, of the greatest punishment in hell; These that call their brother Raca, or are angry with their brother, are guilty also of hell, although not in such a high degree; and according as the sinnes grow, so doth the punishment. Anger without words, is to be punished by judgement; anger expressed by words, is to be punished by the councell; but anger joyned with words and contumelie, is to bee punished by hell.

Augustine saith, in primo est ira tantum; in secundo est ira & sermo; in tertio ira est & certa expressio irrisionis: that is, in the first there is but onely anger; in the second is anger joyned with words; in the third, anger expressed with a cer-

taine gesture of mocking.

There are three forts of uniust anger in the wicked: the first is, called fel, and these that are possessed with this anger art called by the Greekes in a que est ira subito excande scens, which is anger soone stirred up, and this comes from the humor, bitis, choice; as they are soone stirred up, so they are soone quenched. The second is called with, which ariseth of an induring anger, and these are called mixed, bitter in their anger; this comes of stand bitis, of yellow choler and anger, this is more parmanent in these. The third is called, surer, and these that are possessed with this, are called warred, this comes from aira bilis, blacke choler or melancholy, which cannot be satisfied but by the blood of the enemy.

Some are foone angry and foone quenched, these are like flaxe, soone kindled and soone burnt out. Others long or they are angry, & long or they be pacified; like greene wood, long or it be kindled, and long or it bee quenched; but the worst of all are these, that are soone

Tria genera injust e it e.

1. Fel. 2. Mixcot. 3. Furor.

wanpowum est lenitas. beunum, who is sudden in anger: www.subses, who is birter, in his anger.

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angry and hardly quenched, these are most opposite to God, who is flow to anger and ready to forgive, Pfal. 103. he is called men arech appajim, as ye would fay, one who hath wide nostrills, for these who have widest nostrils are most patient, as these who have narrow nostrils are hasty.

The remedies to care this passion of anger.

That we may lettle this passion of anger, First, wee are to confider the persons of these whom wee have offended: we must give place to wrath, and not intempestive incendium extinguere, not to quench the fire unfeafonably, for then we rather increase the anger, when we goe about in time of griefe to pacifie them. So laceb gave place to the anger of his brother Efan for a while, by the counsell of Rebecca. Seneca faith, Primamiram non audebimus oratione mulcere, surda est & timens, dabimus illi spacium, remedia in remissionibus morborum prosunt : that is, We goe not about to pacific anger in the heate of it, wee give it leasure first to settle, wee cure not feavers in their height, but when they begin to remit.

Secondly, when others have offended us; that wee may quench our anger : First, Be angry but sinne not, Ephf.4. 25. Anger and finne are not two twins, yet they are very like other; as flattery is very like to friendship, and can be very hardly diffinguished from it; for men oftentimes thinke themselves to bee angry for Gods cause, when as it is their owne particular that mooves them. The disciples called for fire from heaven upon the Samaritans, Luk. 9.54. one would have thought this to have beene hely anger and zealethat mooved them for Gods glory, when as it was their owne particular which moved dem: fo when the high Priest rent his cloathes Mat. 26.65. We mult learne then to diftinguish these

two, elfe our anger will be but finfull anger.

Thirdly,

Thirdly, Let not the Sun goe downe upon thy wrath. Anger faith Salomen, Ecclef. 7. 9. refts in the besome of fooles; it goethe to bed with them, riseth with them, continueth with them, and goeth oftentimes to the grave with them; the first day it may be easily cured; the second day more hardly; but the third day most hardly: Athreefold coards annot easily be broken, Eccles. 4. 12.

Fourthly, Let reason rule thine anger, and command it; we ride not first, and then bridle our horse, but first we bridle our horse and then ride: bee not first angry and then thinke to bridle thy anger with reason, for then thou wilt deceive thy selfe; but let reason first rule, and

then be angry.

Fiftly, Remember that thy prayers cannot bee heard unlesse thou be first reconciled to thy neighbour, Mat. 5.24. Leave thy gift at the Astar, and be reconciled to him. So, 1 Tim. 2.4. the Apostle willeth, that men list up holy bands without wrath. So, 1 Pet. 3.7. the man and the wise must not jarre, that their prayers be not hindred; so thou canst not heare the word with profit in an ger. Therefore the Apostle willeth us like new borne babes to drinke in the Word, 1 Pet. 2.2. so, we cannot cate our passeover unlesse the leaven of malice and envy be cast out, 1 Cor. 5.8. Let us not celebrate the feast with the old leaven of malice.

Sixtly, Remember Christs example; who when hee was reviled, reviled not againe, Mark. 15. 32. learne to spread thy injuries before the Lord as Ezekias did when Rabshekah railed against him, 2 King. 19. 14.

Seventhly, Behold oftentimes the passion of Christ, and that will quench thine anger. The Israelites when they were stung with siery screents, Numb. 21. so soone as they lookt upon the brozen serpent, they were healed; so when wee are injured and wronged by our

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enemies, if we behold the passion of Christ with faith, it will quench the sling of our enemies anger.

Anger hath nothing opposite to it, as the rest of the passions have, because it riseth of a present evill which we cannot shun. If it be present and we comay shun it, then there needes not a contrary passion. When the evillismot present, and joyned with difficulty if we may surmount it, then ariseth courage; if we cannot surmount it, then ariseth the contrary rassion feare. If the evill be present and joyned with difficulty, then ariseth anger, because we cannot shun it; for if we can shun it, there can be no passion there.

Object. But mildneße seemeth contrary to anger.

Anfw. Mildneffe is not a paffion but a vertue which

moderates it, and is not contrary to it.

So much of the image of God in man; in his knowledge, will and affections, wherein especially the image of God consils. Wee come to his outward image of God, which is his dominion over the creatures.

## CHAP. XV.

Of the second part of the image of God in man, in his dominion over the creatures.

Mand herein he resembled his Maker.

There is no creature that can use all the creatures but man; First, he had dominion over the insensible creatures, as the elements, for, no creature can use the fire but man; he can doe sundry things with the fire that no creature can doe; which argueth that hee was made Lord over it. The Lyon who is the King

Prop.

Illuft. 1.

of beasts, is a fraid of the fire, and when he seeth the light of it, he fleeth from it. 2. Hee had commandement over the living creatures, for as yet a little boy can leade a great Elephant, and a child wildrive a number of oxen before him; the relicts of Gods image in man makes them standing awe of him yet.

There are fundry creatures that excell man in some things; as some excell him in smell, some in sight, and some in touch; but joyne them all together in man, hee excelleth them all: which she weth that man was created Lord over the creatures.

Reason is onely found in man, by the which hee can subdue all the perturbations in beasts, Iam. 3.7. All are tamed by man; which they cannot doe by themselves: that sheweth that man was made Lord over them.

We count that one of the most excellent qualities in beafts, when they can counterfeit man neerest; as the Elephant his reason; the birds his words; the Ape his gestures; which all shew that he was made Lord over them.

That which hath a flew of reason, & diminute in part onely, should obey him who hath reason perfectly, and understanding of all things: but beasts have onely some shew of reason, they know some particular things, but they have not a full and an universall knowledge of things, therefore they are naturally subject to man.

There is nothing swifter than the horse among beasts, and yet he carries man; the dog though most sierce waits upon man; the Elephant for as great and terrible as he is, yet he serves to be a sport to man, in publike meetings he learnes to leap, kneel and dance; and other beasts serve to seed man: we eate the honey of the bees, we drinke the milke of cattle, therefore all the beasts are made subject to man.

Man was Lord over the creatures before the fall,

Illuft.2.

Illust.3.

llust 4.

Illuft.5.

and they were ready to obey him, hence may be drawne these confequents.

It is lawful for men to hunt after the beafts and to catch them now, because that way he recovers the right over

them againe, that he had at the beginning.

Man was Lord over the creatures before the fall; therefore he could be afraid of none of them; we see that Ena was not afraid of the serpent, as Moses was when he fled

from it, Exed. 4.

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Man hath another fort of dominion over the living creatures, than that which he hath over the plants and hearbs of the fields; for the dominion which he had over the living creatures was per imperium rationis, but hee had dominion over the plants, per folum earum usum, onely by using them.

Man was made Lord over the creatures, therfore when by finne he becomes a beaft, like a dog or a hog; how farre then doth he abase himselfe from his first estate and dominion? Plato called this, Fædam animarum incorporationem, which some mistaking, thought that hee held that the soules of men entred into beasts, but hee meant onely that men became brutish and sensual like beasts.

Quest. How were the beasts so farre distant from Adam gathered unto him, and how could they give homage to him, being so farre from him? Augustine holds that when the beasts were gathered together before man, that it was not by the authority which man had ouer them being so farre distant from him; but by the ministery of the Angels, or by the immediate power of God, as they were gathered in the Arke to Noah, Gen. 7.8.9. This seemes most probable.

Before the fall the beafts were subject unto man: but fince the fall hee hath lost his dominion; they become enemies Arift.pol 1.c.5.

Gen.g. ad liter.cap.4.

A collation betwirt the innocent and old Adam,

Lib.8, cap 8.

A collation betwixt the fecond, renued, and old

enemies unto him, they picke our his eyes, care his flesh, lappe his blood. Before the fall Gods image made them stand in awe of him. Man stands in awe of the Kings herald, because of his coate of armes, take off this coat of armes from him, and men carry no respect to him: The image of God is as it were the Lords coate of armes, which he put upon him, that made the creatures affraid of him. We have a notable example of this in the primitive Church, as Ensehing testisieth, when the Christians were cast naked to the wilde beasts: ye should have seene them stamping, raging, and staring against them, but durst not set upon them, the image of God so affrayed them: therefore the persecutors covered them with the skinnes of wilde beasts, to make them run upon them.

Christ when he was in the wildernesse with the beasts forty dayes and forty nights, they hurt him not, Mark. 1. So when the image of God is restored to man in holinesse, they begin willingly to serve him: but they are enemies to the unregenerate. The dogges that eate the flesh of lezabel, I King. 9.35. yet they licke the fores of Lazarus, Luk 16.21. The ravens that picke out the eyes of these who are disobedient to their parents, Prou. 30. 17. yetthey feed Elias in the wildernesse, 1 King. 17.4.6. The ferpents Aing the Ifraelites in the wildernesse, Num. 21.6. yet the Viper when it leapes upon Pauls hand hurts him not, Ad. 28.3.5. The fish eate the bodies of the wicked in the fea: yet the Whale preserved longs, lon. 1. 17. The Lyons that touch not Daniel: yet devour his accusers, Daniel. 6. 17. It is true that there are some relicts of the image of God left, which make the beafts to stand in awe of him : therefore Pfal. 104. it is faid, When men goe to reft, then the beafts come forth to hunt for their prey. But these remnants of the image of God in the unregenerate, doe not foterrifie the beafts, as the image image of God restored in the regenerate man doth.

Queft. What benefit should Adam have had of the creatures before the sall? for he had not neede of them ad alimentum for nourishment; hee had not neede of them ad indumentum for cloathing he had not need of them ad laboru adiumentum, to helpe him to labour in his worke, as we have now.

Answ. He had other uses of them, for they were the matter of the praising of God. We see now when Kings and Princes kepe Lyons, Eagles, Bears, Tigers, and such, their subjects gather their greatuesse by this, and their soveraignty, much more did Adam before the fall gather the greatnesse and excellency of God, by the diversity of these creatures. Againe, by them he should have learned more experimentall knowledge of the qualityes of the creatures; therefore it is said, that God brought them before Adam that bee might see how hee would call them, Gen. 2, 20.

As hee was Lord over the beafts before the fall, and they were peaceably subject to him; so they were peaceable among st themselves, and one of them devoured not another.

Wee see when the beasts were in the Arke, after the fall, the ravening beasts lived not upon sless, but they agreed all together; which vively represents to us the first estate and condition of the creatures. And as it serveth for the credit of a master of a familie, that not onely his servants obey him, but that also they agree amongs themselves: So the creatures not onely obeyed man before his fall, but also in sease of their Lord they agreed amongs themselves.

As man had dominion over the brutish creatures before his fall, so should there have beene some fort of dominion and subjection amongst men before the fall. Prop.

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Mans estate before the fall was no better than the estate of the Angels: but amongst the Angels some are superiour and some inferiour, for there are degrees amongst the Angels; Colos. 1.16. There should have beene a willing subjection of the wife to the husband, so should there have beene a subjection of children towards their parents.

Prop.

There was no fervile subjection of man to man before the fall but voluntary.

Illust.

The relickes we see of this after the fall, when as man had beasts a long time subject to him, but not men servilely. The first Fathers were sheepheards along time before they were Kings, to suppresse and hold men under: the first King that ever we reade of in the Scripture, was Nimrod, which was more than 2000. yeere after the creation.

Prop.

Servile and unwilling subjection came in after the fall.

Illuft.

Homo tripliciter confideratur, t. respectu dei, 2, respectu brutorum, 3. respectu aliorum bominum.

Man is confidered three wayes; first as he hath a refpect unto God, and in this respect all men are servants; it was mans cheife felicity to serve God. Secondly, as he is confidered with the beafts, in which respect he was Lordover them, for they were made for him. Thirdly, as hee is confidered with other men; and in this respect, fome now are fervants, and some are free. now by nature fome are servants, as the dull and blockish, unto them that are of quicker wit and understanding. Secondly, these who have commandement over their affections now, are morally Lords over these that cannot command their affections. Thirdly, there are fervi fortune, as when the poore ferve the rich. Fourthly, there are fervi belli, as these that are taken flaves in the wars. Fiftly, these who are servants ex pallo, that fell them felves.

Quintuplex feruss, 1.
nature, 2, affectionum,
3. fortune, 4, belli, 5, ex
compacto.

Servile subjection was contrary to the first chate

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of man; therefore every one ought to feeke freedome, providing he may have it with lawfull meanes, that fo he may draw neerer to this first estate; hence it was that God would have fuch fervants, who refused their liberty at the feven yeeres end, Exod. 21, 6. marked with a note of infamie, boaring them through the eare: This curse to be a servant was laide, first upon a disobedient sonne Cham, and wee see to this day, that the Moores, Chams posterity, are fold like slaves yet. When men may not have their liberty now by lawfull meanes, they should not shake off the yoke of servicude; this was the fault of fundry fervants in the Apostles dayes, who thought because they were the Lords free-men, they might shake off the yoke of their masters : but the Apostle teacheth them another lesson, 17im.6,1,who. loever fervants are under the yoke, let them have a due refpett to their masters, lest the name of God and the Word come to contempt.

Quest. But seeing all men are sinners no w, why are not all men flaves?

Ansfin. If God would deale in justice with us now, all should bee slaves, but God hath mitigated this to some, to the end that common wealthes and families might stand.

Adam gave names to the creatures, as their Lord, and in signe of their subjection.

Therefore none should impose names to children, but the fathers who have superiority over them, no not the mother. Yee see when Rachel called her sonne Benoni, Iacob called him Benjamin, Gen. 35. 18. Hence they gather well, that Christ as man had not a father, because his mother is commanded to give him the name, Esay.

7. name at ta semina vocabia, in the seminine gender.

Obiect. But Hagar gave her fonne a name, Gen. 16.11.

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Prop Illust

Dominium dei in creaturis, eff absolutum, immediatum, et liberü: dominium hominis est conditionatum et libetum. and yet hee had a father; then it may feeme that the mother may likewise impose the name to the childe.

Answ. She gave this name at the commandement of the Angell, which Abraham afterward confirmed, otherwise shee had no power to give it.

Therfore these fathers who give this power to others, to impose names to their children: resigne the first part of their authority over their children, which God hath put in their hands.

This dominion which Adam had over the creatures,

was not an absolute dominion.

God hath dominium menum, immediatum, et liberum; hee hath absolute, free, or immediate dominion over the creatures: Man had onely but dominium conditionatum: such a dominion that was not an absolute and simple dominion, to use them at his

pleafure.

They who had their inheritance in Ifrael, had not an absolute and immediate dominion, for it was Emanucls land, Efay, 8. 8. God had the absolute dominion: but theirs was conditionatum; for they might not fell their inheritance to whom they pleafed, neither might they alienate their lands perpetually; but onely morgage them to the yere of the lubilee, Levit. 25.13 So the Levices had not morum dominium of the tythes. but conditionatum, Levit. 23.4. For none of their children who were leprous might eate of them, neither might a stranger cate of them, neither might they fell them to others. Caleb had the property of Bebron and yet it is said to bee given to the Levites; it was Calebs by right of propriety, but it was the Priests because they dwelt there, and had the use of the ground.

So Adam before his fall, he was but eurerora, dei vsu-fruituarius, the tenant of God, but God was the immedi-

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ate Lord, qui habebat directum dominium, et ad omnes nsus, he had the supreame dominion and absolute use over all the creatures.

Adam, had not nudum usum of the creatures, but hee was usu-fructuarius. The Lawyers illustrate the marter by this example; if thou get the use of ones garden, thou may gather roses, hearbs, flowers to thy owne use, but thou canst not sell them to others to make benefit of them. But if thou be usu-fructuarius, then thou may make benefit of them, and sell the fruite to others.

Another example. If one leave in his latter Will to thee the use of his slocke, thou may use his slocke for the dunging of thy ground; but thou may neither sheare the sheepe, nor milke them; for that pertaines to them, for whom it is lest; but if he leave the vsu-fructum, then thou may use both the milke and the wooll.

Man in his first estate had not onely nudum usum, but usu-fruitum, he had not onely a bare use of them for maintenance, but hee was Lord over them. Hee had not onely power uti is. sed srui is, not onely to use them, but also to inioy them: and they distinguish these two; alind est dare alicui usum; that is, it is one thing to give a man the use of a thing, and another thing to give him it unto use: he who giveth the use of a thing, giveth not the dominion over it; but hee who giveth it unto use gives also dominion.

A man may have nudum usum, et illicitum rei; as when a thicle takes a mans horse.

Secondly, a man may have nudum vsum, sed lieitum, et willem; as when a man hires a horse.

Thirdly, a man may have nudum vsum, et licitum, sed non viilem; as when the servant of a banker changeth money for his Master, all the commodity is his masters.

Fourthly, a man may have usum licitum, utilem, et

Illuft. 2.

Duplex usus ereaturarum, nudus usus, et usufruttuarius.

Duplex potestas, utendi, et fruendi. Distinguunturhee, dare usum, et dare inusua.

Illust. 3.

Osus rei multiplex. t.
nudus et illicitus, 2. licitus et utitis, 3 licitus sed
non utitis, 4, us su utitis
et proprietas subordinata. 5. dominium direstum
et altum-

proprietatem, fed subor dinatam; as hee who holds his lands in fealty.

Fiftly, he who bath the propriety, et dominium direthum; this is called dominium altum, the supreame dominion. Adam had not this supreame dominion, but subordinate to God. Christ is called the Lord of the Sabbath, Mar. 12.8. and man is called, Lord of the Sabbath, Mark. 2.27.28. how is Christ called the Lord of the Sabbath? As the supreame and high Lord. Man is called, Lord of the Sabbath, not as the supreame, but as the subordinate Lord.

The first Adam had all things subject to him, but by subordination: but the second Adam had them, by a more excellent manner from God his Father, eminenter, by way of excellency. Psal. 2. 1 will give thee the ends of the earth for a possession.

Secondly, the first Adam had im adrem, im inre; hee had not onely the right to the things, but also the wse of them. But the second Adam had im adrem sed non inre, for the most part; that is, he had the right to them, but the use of few of them for the most part.

Queft. Had Christ nothing in propriety to himselfe,

had hee but onely the naked use of things?

Ansin. There are fundry forts of rights. First, that which many have right to in common, as the Levites in Israel had right in common to the tythes: but Barnabas a Levite who dwelt in Cyprus, out of Indea, had his possessions proper to himselfe, Ads. 4. So the Church of terusalem had their goods in common.

Secondly, there is, us in in intiget us us facti; the use of propriety, and the naked use of things; the naked use is, when a man bath onely the naked use, that hee may neither sell it, nor give it to others: the use of propriety is, when he may both use it himselse and give the use of it to others.

innocent, and fecond

A collation betwixt the

Duplex potestas, authoritativa, & subsuthoritativa.
Duplex ius, ad rem, &

in re.

RTHOIS RE DEMONS, RTHOIS

v Ands. Duplex ius; in communi, & in proprio.

Duplexuson, iuris, &

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When a man hires a house, then hee hath onely the bare use of it, because hee cannot let it out to another, but when hee hath a Lease of it, then he hath usum juris, and

may then let it to another,

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Thirdly, there is a right of charity and a right of property: a man comming into a vineyard, he may eate as many of the grapes as hee pleafeth to fatisfie his hunger, Deut. 23. 24. this is the right of charity : but hee may carry none away with him; this is the right of property. So the Disciples when they were hungry upon the Sabbath, pulled the eares of corne, Matth. 12. 1, This was the right of charity, but they carried none away with them, because they had not the right of property; and in this fense it is that Salomon, Prov. 3. 27. cals the poore bagnale tobb, the Lords of thy goods: withheld not thy goods from the owners thereof , that is , from the poore; the poore in their necessity have theuse of thy goods. That axiome is true then, Ius charitatis manet semper, sea non pro semper , habent enim jus atendi, non pro omni tempore sed tempore necessitatis; that is, Charity remaineth alwaies, but we are not at all times to give our goods; there is a time to give them, not all times, but in time of necessity; and in this sense is that of Luke to bee understood, Luke 6.30. Give to every one that askes of your that is, who in extreame necessity askes of you.

Christ had not jus in communi, with the Disciples, in the bagge, Ioh. 12. For these that have a common right, one of them cannot give without the consent of the rest, but Christ had a proper right to the bagge, and commanded Indus to use it for the benefit of the poore, Ioh.

13.29.

Secondly, Christ had not a bare & a naked use of things, but also hee had the use of property in some things, as the cloathes which he wore, and the money which he spent;

Duplex jus, charitatis, & proprietatis.

Of the right that Christ as man had to the creatures. hee had not onely the naked use to weare them, but also the property of them, for he might have given them to others: it is true, hee had but nudum usum of the house which hee dwelt in, Luk. 9.58. The Foxes have holes, but the Sonne of man, hath not a hole wherein to hide his head, for he had not the property of any house.

Thirdly, hee hadnot onely im charitatis to things, but also the right of property; neither had he these things as almes, for that which a man laboureth for is not called almes, solus titulus recipiendi, ratione naturalis necessitatis sacit mendicum, the only title of receiving in respect of naturall necessity, makes a begger: when it is sought and gi-

ven in this manner, then it is almes.

Now that the fecond Adam had not his maintenance given him, by way of almes, it is proved thus; first ne had the ends of the earth given him for a possession, Psal. 2. and all things were put under his feet, Psal. 8. he sent for the mans cols, Luk. 19. 30. Which sheweth that he had right over all the creatures.

Againe, it is proved thus, If wee for to you spirituall things, ought ye not to give us temporall things? I Cor. 9, 11, but Iesus Christ sowed spirituall things to them, therefore temporall things was his by right of property.

Thirdly, it is said, who feedes the flocke and eates not of the milke of it, I Cor. 9.7. as the shepheard and souldier have the right of property to their wages, so had

Christ.

Fourthly, Christ saith Luk. 10, Goe into whatsoever house yee come to, and ease that which is set before you: the Disciples had not onely ins gratitudinis, the right of thankefulnesse; but also ins insis, the right of property: Christ hadthis right seeing hee preached the Gospell. When Paule tooke no stipend from the Corinthians, 2 Cor. 11, 8. recessit a inresue, hee went from his right.

Duplex ius gratitudinis,

right: therefore others had this right of property, and fo had Christ.

Obiect. But Christ willed his Disciples to leave all for his cause, Mat. 10.37, and he set himselfe as an example before them of poverty: therefore hee did renounce all right of things.

Answ. Wee renounce all things two wayes, either in our affection, or in deed: they renounced all in affection but not in deed.

Secondly, there are two forts of poverty; materiall poverty, and formall poverty. Christ left all things both moveable and immoveable in his affection, formally but not materially formall poverty is this, when in our affection wee are ready to renounce all for Christ; but materiall poverty is, when wee are actually called to the renouncing of all.

Object. Mark. 10.21. Christ commanded the young man, to fell all and follow him, if hee would bee perfect: therefore it may seeme that material poverty, is required of him that would be most absolutely perfect, and that Christ made choyce of this sort of poverty himselse.

Anfo. Wee must distinguish betwixt these two; first, to leave all, and to follow Christ: secondly, that hee who trusts in his riches should sell all.

The first part of this speech belongs to the matter it selfe, and the second to the person: the first is common to al, because al are bound to leave al for Christ in affection; but the second part belongs onely to this yong man, who was so well conceited of himselfe, trusting in his riches, that hee should sell all, and should give of that which hee sold to the poore: not that hee should give all to the poore when hee sold it, but give of that which hee sold to the poore; non dare omnia, sed de omnibus, a cor. 8.9.

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Queft.

Duplex abnegatio reru, in affeitu.

Duplex paupertas: materialis, & formalis.

Prior ut scholasticiloquntur, jatta est ad rem, posterior ad hominem, non simplex.

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Queft. But why bids he him fell all?

for they hindred him from following of Christ; therfore hee bids him quite all actually; which precept binds not others, it being particular to him.

Obiet. But Christ saies, if thou wilt be perfect, goe and sell all, then this seemes to be the pitch of persection to renounce all: and is more than that which the law re-

quires.

Answ. Christ speakes not here of any perfection, above the perfection of the Law; but of true perfection which is above imaginary perfection: as if hee should say: thou imagins thou art perfect, and thinkes that thou hast kept the whole Law, if it be so, yet one thing is resting to thee, sell all: thus we see how Christ applies himselfe to his conceit here.

Object. But it may be saide that this yong man spake not out of an ambitious conceir, for the text saith that

Christloved him.

Answ. The event sheweth that hee spake but out of the ambition of his heart, and the words of Christ shew this also, Mark. 10.24. How hard a thing is it for a rich man to enter into the Kingdome of God: and where it is said Christ loved him, verse. 2.1. The Geeke word in danner, significant friendly to speake to him, and to deale gently with him; but Christ liked him not in the estate that hee was in, for hee went away trusting still in his richs, and loving them better than Christ.

Christ and his Disciples renounced not all kind of right of these things which they had; therefore that observation of the glosse, upon the tenth of Marke is false. Some have money, and love it; some want money and love it; but these are most persect who neither have it, nor love it; and to this they apply that of the Apostle,

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Galat. 6. 14. I am crucified to the world and the world to me; as though a man could not bee crucified to the world, unlesse hee renounce it all, and goe a begging.

Thus the Church of Rome serveth God with will-worship, which hee never required at their hands, Esay, 1.12. By their vowes of poverty, chastity and obedience: this they make one of their counsels, of Evangelicke perfection.

So much of Gods Image in man; both inwardly in his foule, and outwardly in his dominion and superiority over all inseriour creatures; it rests to speake of three consequents proper to this image. 1. Wherefore Gods image was placed in man. 2. This image being placed in man, whether it was naturall unto him, or supernaturall. 3. The benefit he reapeth by this image; which was his society with the Angels.

## CHAP. XVI.

Of the end wherefore God placed this image in Man.

Od placed this image in man, to keepe a perpetuall

Ofociety betwixt man and him.

Similitude and likenesse are a great cause of love: Adam loved Evah when hee saw her first, because shee was like unto him. As a man when hee lookes into a glasse, hee loveth his image because it is like to him; but dissimilitude breeds hatred. A man loves not a Serpent or a Toade, because they are most unlike him. David marvailes that God shuld looke upon man, Pfal. 8. but in the end hee brings in his similitude in Christ, or else hee would hate us.

Secondly, God placed this image in man, as a marke

Prop.

A col'ation betwixt the innocent and old A-dam.

Confeq.

Theodoret.lib.5.cap.

of his possession; therefore the Fathers called him numnum Der; for even as Princes set their image upon their counc, fodid the Lord set his image upon man; therefore miserable are these, who adulterate this coine, and blot out this Image of God; hee deserveth now to be arraigned as a traitor before God.

Man in innocency was like unto God, but now he is become like unto the beafts of the field, Pfal. 49. now God may justly exprobrate unto him, Behold man is become like to one of us. There was a great change in Naomi when thee came to Bethlehem; there was not then Naomi beautifull, but Mara bitternesse: there is a greater change now in man when he is falne from his first estate, and lost this holy image.

Man was made to the image of God, therfore no man should lift his hand against him, Gen. 9. no Prince will suffer his image tobe defaced, much lesse wil God. There arose a sedition at Antioch, for that Theodossus the Emperour exacted a new kinde of tribute upon the people; in that commotion the people brake downe the Image of the Empresse Piacilla, (who was lately dead.) The Emperor in a great rage, sent his forces against the City to sacke it. When the Herald came, and told this to the Citizens, one Macedonius a Monke indued with heavenly wisedome, sent unto the Herald an answere after this manner;

"Tell the Emperor these words, that he is not onely an Emperor, but also a man, therefore let him not onely looke upon his Empire, but also upon himselfe: for he being a man commands also these who are men: let him not then use men so barbarously, who are made to the image of God. He is angry and that justly, that the brazen image of his wife was thus contume- liously used, and shall not the King of heaven be angry, to see his glorious image in man contumelously handled?

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is

" dled? Oh what a difference is there betwixt the rea-

"fonable foule, and the brazen image? We for this i"mage are able to fet up an hundred, but he is not able to
"fet up a haire of the semen againe if he kill them."

These words being told the Emperor, hee suppressed his anger, and drew backe his forces: if men would take this course, and ponderate it deepely in their heart, they would not be so ready to breake downe this image of God by their bloody cruelty.

## CHAP. XVII.

Whether the Image of God in Adam was naturall or supernaturall.

The fecond confequent of the image of God being placed in man, is, concerning the nature of it.

There are two things which principally wee and the Church of Rome controvert about, touching the image of God. The first is, conditionature, the condition of nature, the second is, conditio institute, concerning mans righteousnesses.

The Church of Romeholds, that there was concupifcence in the nature of man, being created in his pure naturalls, but it was not a finne (lay they) or a punishment of finne as it is now, but a defect following the condition of nature; and they fay that it was not from God, but besides his intention. And they goe about to cleare the matter by this comparison; when a Smith makes a sword of yron, he is not the cause of the rust in the yron, but rust followeth as a consequent in the yron; but if this rebellion flow from the condition of nature, how can God be free from the cause of sinne, who is the author of nature?

R 4

Their

Duplex conditio imaginis Det, naturx; & iustitie.

Bellarm.lib . 7.cap. 28.

Triplex dissimilitude comparationis.

That there was no concupiscence in man before the fall.

Their comparison then taken from the Smith and the yron, is altogether impertinent: first, the (mith made not the yron, as God made man: therefore he cannot bee fayd to bee the cause of the rust of the yron, as God making man, concupiscence necessarily followes him according to their position.

Part.2.

Secondly, the ruft doth not necessarily follow the vron, neither is the yron the cause of it, but some externall things; they make concupifcence necessary to fol-

low the body.

Thirdly, the Smith if he could, he would make fuch a fword that should take no ruft; but God (according to their judgement) made man fuch that concupifcence did necessarily follow.

Before the fall there was no reluctation nor Arife betwixt the superiour and inferiour faculties in man; and therefore no concupifcence; our reasons are

thefe.

First, our first parents were not ashamed when they were naked, Gen. 2. but after that Adam had finned and faw himselfe naked, hee fled from the presence of God and hid himselfe even for very shame; it is the rebellion betwixt the superiour and inferiour faculties that makes men ashamed.

Secondly, in lesus Christ the second Adam, there was no rebellion, and yet hee was like to us in all things finne excepted, taking our nature upon him, and the effentiall properties of it. As to bee tempted, Mat. 4. 1. lefus was carried by the Spirit into the defert to bee tempted ; So to feare, Hebrew. 5. 7. bee was heard in that which bee feared. So to bee angry, Mar. 3. 5. Hee looked round about on them angerly: So forgetfulnesse of his office by reason of the agonic aftonishing his senses; Father if it bee poffible let this cup paffe from me, Mat. 26.39. Wherefore h

if this strife, betwixt the superiour and inferiour faculties, was the consequent of nature in our whole estate, then Christ should not have beene blamelesse; which is blasphemy: for concupiscence is sin, Rom. 7.7.

Thirdly, if there had beene rebellion, betwixt the superiour and inseriour faculties before the fall; then man in his whole estate had not beene happy: for Paul in respect of this concupiscence, is forced to cry our, Rom. 7. 11. O wretched man that I am, who shall deliver mee from this body of death? and originall justice had not beene such an excellent gift in that estate, but onely a restraint, to restraine this concupiscence that it bursted not forth.

Fourthly, if this rebellion flow from nature, how can God bee free from sinne, who is the authour of nature? quiest sansa cansa, est cause sansai, in essentializer subordination, he who is the cause of a cause, is likewise the cause of the essential through subordinate: but God is the author of mans nature and concupilcence: therefore according to their position, he must be the author of sinne: this is blasphemie.

The Church of Rome holds, that this bolinesse was a supernatural thing to man, and not natural in his first creation; and they goe about to shew the matter by

these comparisons.

They say, mans righteousnesse in his innocent estate, was like a garland set upon a virgins head; the garland is no part of the virgins body, and although the garland be removed, yet she remaines still a virgin. So this original righteousnesse, they make it as it were a garland, which being taken away from man, no naturall thing is blemished in him.

Secondly, they compare it to Sampsons lockes, which when they were cut off, nothing was taken from Sampsons nature.

Third-

Of mans originall juflice, according to the Church of Rome. Duplex homo, mudus T spoliatus.

Perer. lib. 5. in Gen; disput. de excellent.pag. 118. Thirdly, they compare it to a bridle in a horse mouth, which is no part of the horse, nor naturall to him, but serves to bridle the horse and keepe him in. So say they, this originall righteousnesse, was no naturall thing in man before the fall, but served onely as a bridle to restraine concupiscence; and they put a difference betwixt a naked man and a robbed man. Man before his fall (say they) he was naked, but God did cast his cloake of supernaturall righteousnesse about him to cover him; but since the fall (say they) he is not home nudus, sea speliatus, a naked man, but spoyled of the graces of God.

Hence is that divition made by the Icsuites of the estate of man: the sirst estate (saith he) is of man considered without grace or sinne, (as they terme it) in his pure naturals; the second estate is of man in his pure naturals, cloathed with supernatural righteousnesse: the third estate is of man degenerate & sinsulf: the sourch estate, is of man regenerate; and the last is of man glorified. But to consider a man both voyd of grace and sinne, such a man was never, nor never shall bee; neither did the Iewish or Christian Church, ever divide the estate of man thus.

The lewish Church taketh up the estate of man in these three; the sirst they call Adam, ratione creation is, because hee was made out of the red earth; the second they call Enosh, man subject to all miserie; the third they call Ish, man restored to blessednesse and happinesse.

The orthodoxe christian Church, divides the estate of manthus: the first estate, is gratic collatio, the bestowing of grace: the second is, collate amissio the losse of that grace bestowed; the third is, instauratio amissa, the restoring of loss grace; and the fourth is, confirmatio instaurate, the confirmation of restored grace.

We

We will show that his original righteonsnesse, was naturall to man, and not supernaturall: where wee must consider: that nature is taken sive wayes:

First, a thing is naturall by creation, as the soule and the body are naturall to man, because they give a being

to him.

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Secondly, for that which floweth effentially and naturally from a thing, as the faculties from the foule.

Thirdly, for that which cleaveth most furely to na-

Fourthly, for that which beautifieth nature and helpes

it, as grace doth.

Fiftly, for that which by generation is propagate to

the potteritie, as originall corruption,

Originall justice was not naturall to man in the first sense, for it was no part of his essence. It was not naturall to him in the second sense, for it slowed not from the understanding essentially, as the faculties of the soule doe; but it was naturall to him in the third sense, because he was created in holinesse, and was the subject of holinesse: it was naturall to him in the fourth sense, because it made his nature perfect. It was naturall to him in the fift sense, for he should have transmitted it to his possertite by generation, if hee had stood in holinesse, as man doth sinne now, which is come in place of it.

Originall rightcoufnesse to the first Adam was naturall; to the renued Adam, grace is supernaturall; to the old Adam; it is against his nature, so long as hec continues to some.

Our reasons prooving, that originall rightcousnesse, was naturall to Adam, and not supernatural, are these.

First, as are the relickes of the image of God in man

Of mans originall juflice, according to the reformed Church.

A collation betwirt the innocent, renued, and old Adam.

Reason. I.

fince the fall, such was the image of God in man before the fall: but the remnants of the image of God in man fince the fall, are naturall, Rom. 13. For by nature they doe the things contained in the Law, 2 Cor. 11, Doth not nature teach you thin? therefore the image of God in man before the fall was naturall.

Reafon, 2:

Secondly, Impernaturallgiss are not hereditary, nor propagate by generation, no more than a colt (to use their owne similitude) is brought forth with a bridle in his teeth: but man before the fall, should have begotten children in his image in original justice: therefore original justice was not supernatural to him.

Reason,3.

Thirdly, by nature wee are now the children of wrath; Ephes. 2,3. therefore original justice should not have beene supernatural to man, but natural by the rule of contraries.

De grat. prim. hom.cap.

Bellarmine, although he grant that there might have beene a man, created as well without grace as finne; yet beers inforced to acknowledge, that this point of erroneous doctrine, did never generally prevaile in the Romane Church: for there were some (faith hee) excellently learned, that thought as wee doe; that man must either bee in the estate of grace, or finne; and that there is not a middle effate; and that originall righteoufnesse was required to the integrity of nature, and consequently that being loft, nature was corrupted and deprived of all naturall and morall rectitude. So that man after the fall of Adam, can doe nothing morally good, or that truely can bee named a vertue, till hee bee renued by grace; as likewise Adam before his fall was not able to doe any thing morally good by natures power, without the affishance of speciall grace from God.

But we must hold for our part, this to be the ground

of no small errour which the Church of Rome layeth; that man in his pure naturals, was voyd both of grace and finne; this is the ground of many other errours which they maintaine.

First, that concupifcence is naturall to man, following

alwayes his creation.

Secondly, that naturall gifts both in men and divels remaine unblemished since the fall.

Thirdly, that the corruption of nature confifts not in any corrupt qualitie, but onely in the loffe of supernatu-

rall grace.

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Fourthly, that death is not an effect of finne properly, but it is from nature, and it is onely accidentally from finne; because finne removes that bridle of originall righteousnesses, which held backe death.

Fiftly, that concupifcence is not finne in the regene-

rate.

Sixtly, that man now after his fall, is in the fame estate wherein hee was before the fall in his pure naturals: for Adams sinne hath diminished nothing from that which is naturall: and the body, (say they) since the fall is no more passible, than it was before in the pure naturals. So (say they) the minde of man being considered by it selfe, without this supernatural holinesse, is no more weakned by the fall, than it was before the fall in things naturall.

Seventhly, that man hath free will left in him after his fall: which grounds are all false. Here we must doe as Elisha did when he cured the waters of Iericho, 2 King.

3. he went to the spring heads, and there cast in salt: so must wee goeso this, as one of the springs from whence many errours in poperie proceed, and cure it suffice.

This popish platforme of mans estate before his fall, is

taken from the schooles of Philosophie, but not from Moses and the Prophets. The Philosophers were ignorant of the nature of man in his whole estate, so were they ignorant of his fall; and therefore they tooke up man in a middle estate. So these Sophists following the Philosophers, and not the Scriptures, as though they had never heard of mans creation, nor yet of his fall; imagine him to be a middle sort of man, such a man as never was, neither in his whole estate, nor after his fall: but they ought to have remembred that of the Apostle, Colos. 2. 8. Take heed lestany spoyle you by Philosophie.

### CHAP. XVIII.

Of the consequents of Gods image in man; in his societie with the Angels.

The third consequent that followeth upon the image of God being placed in man in his creation, is concerning the societie and fellowship that he had with the Angels so long as hee stood in innocency.

Adam in his first estate was little inferiour to the An-

gels.

It shall bee the greatest perfection of man in glory, that he shall bee like to the Angels of God, and bee loved of them, as they love one another. So it was mans great happinesse before the fall, that he conversed with the Angels, and they loved him.

The Angels did neither minister unto, nor keepe the first Adam before his fall, they onely loved him. The Angels ministred to Christ the second Adam, and loved him, but did not keepe him. The Angels minister now to the renewed Adam, they love him and keepe him; but

they

Prop.

Illuft.

A collation betwixt the innocent, second, renued, and old dam.

they neither minister to the wicked, love them, nor keepe them.

First, the Angels neither did minister to Adam before his fall, nor did they keepe him, because hee was in no danger, onely they loved him: they ministred to Iesus Christ, but they did not keepe him, for he was comprehensor, well as viator. Christ is the head of the Angels, therefore hee is not kept by them: but they minister to the elect, and keepe them by Christ; which priviledge Adam had not of them before his fall.

Object. It may feeme that they did keepe Christ, Pfal.

91. they shall keepe thee in all thy wayes.

Answ. This is to be understood de Christo mission, of Christin his members; that is, they shall keepe thy members in all their wayes. But this part of the Psame was misapplyed by the Divellto Christin proper person, Matth. 4. for the Angels keepe not Christ, but minister to him: but they both keepe and minister to his members the elect.

Object. But it may be fayd, that the elect have greater priviledges then, than Christ hath, seeing they both

keepe them, and minister to them.

Answ. This argueth not any prerogative that the Saints have above Christ, but onely their weakenesse and wants, that they have need of the Angels to preserve them, as young children stand in neede of nurses

to waite upon them.

Object. It may feeme that Angels are not ministring spirits, in respect of the elect, but in respect of Christ; because the Angell, Revel. 19. 22. cals himselse, not our servant, but, our sellow servant. So the Angels are not called the servants of the kingdomes, but, The Princes of the Kingdomes, Dan. 12. Thirdly, the Apostle proves Christ to be God Heb. 2. because the Angels are servants to him. A shepheard is not the servant of

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his sheepe, although he keepe them; but his masters servant. So although the Angelskeepe us, yet they

feeme not tobe our ministers but Christs.

Answ. The Scripture Heb. 1. cals them ministring spirits, sent for them that are elect; and although they be more excellent creatures in themselves, than the elect, yet in Christ, and by Christ, they become ministring spirits to us. Christ himselfe is not ashamed to call himselfe a servant to the elect, Mat. 20. I came not to be ferved; but to serve: why may not then the Angels be sayd, to be ministers to the elect?

Object. It is a Maxime in Philosophy, that the end is more excellent than the meanes tending to the end: but the safety of man is the end: and the Angels are the meanes, therefore it may seeme that man is more

excellent than the Angels.

answ. The end considered as the end, is alwayes more excellent than the meanes tending to the end, but not absolutely, touching the effence of the meanes; for these things that are the meanes may be more excellent in themselves. Example: The incarnation of Christ, is more excellent than the redemption of man in it selfe, and yet it is institute for another end; so the Sunne, Moone and starres were institute to give instruct to the inferiour bodies, herbes, trees and plants, and yet they are more excellent in themselves; but consider them as meanestending to that end, they are inferiour to them.

The Angels neither love the wicked, nor minister to them, not preserve them. But here we must marke, when we say they minister not to them, this is to bee understood of their special and particular ministring, they attend them not, as they doe the elect; it is true, as God makes his Sunne to shine as well upon the unjust as the just, Mar. 5. 45. so the Angels may be ministers sometimes of outward things even to the

wicked

wicked. Whosoever stept downe first into the poole of Silvam, 10h. 5. 8, was cured whether good or bad; and the Angels brought downe Manna in the wildernes, Pfal. 78.25, to the bad Israelites, as well as to the good; but they have not a particular care of the wicked as they have of the elect of God; they come not up and downe upon the Ladder, Christ, 10h. 1. 52, to minister to them as they doe to the clect.

## CHAP. XIX.

Of Adams life before the fall whether it was contemplative, or practicke.

Atwo royall prerogatives above any man that ever was: the first was concerning his estate and condition of life, whether it was in action, or contemplation. The second concerning his mariage celebrated by God himselfe, in Paradise. Of the first prerogative is intreated here.

Manslifebefore the fall, was more contemplative than

practicke.

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As from the Sunne, first proceed bright beames, which lighting upon transparent bodies they cast a brightnesse ot splendor by their resex; and after their resex, they cast shadowes. So from God that glorious Sunne, there proceeded first wisedome, which being resexed upon the mind of Adam to cognosce and contemplate upon things; this concemplation, brought foorth prudency, and at last arts, as the shadow of prudency. This wisedome or contemplation was in cognoscibilism, in things to be knowne; but prudency was in agibilism, in things to be done; arts are infastibilism, in things to be done by the hands.

Prop.

Illuft.

Vita adina est prior in vis generationie, sed vita contemp at va est proor in via directionia Quest. It may be asked which of these two lives is to be preferred before another: it might seeme that prudency is to bee preferred before wisdome; for man is bound to love God above all, and to helpe his neighbour; these wee get not by contemplation but by aftion. Againe, it may seeme that the contemplative life is the best life, because in the active life there are many dangers and perils, but not so in the contemplative.

Duplex bonitat ; neceffi-

Answ. To cleare this point, wee must marke these af-

First, when we compare these two wisedome and prudency together, either wee respect the necessity of them, or the excellency of them. It wee respect the necessity of them; then no doubt, prudency is most fit for our estate now.

If wee marke the excellency of them, then wee must use this distinction; one thing is saide to be better than another, either absolutely, or determinate to this or that particular: as, to have four efect is good for a horse, but not absolutely good, for it is not good for a man. So to be a Philosopher is determinately good for a man, but not absolutely good; for it is not good for a horse. So wisedome and prudency conferred together, wisedome absolutely is better than prudency; but prudency in this case as we are now, is better for us.

Duplex consideratio vita humana, respectuments vum, er finis.

Duplex bonitas; absoluta

G determinata,

Thirdly, if wee consider the end of mans life; then contemplation is better than action; but if wee consider the meanes tending to the end, then action is fitter for us, than contemplation. If wee consider the end, it is more excellent than the meanes; for all these practicall arts and operations which man doth, are ordained (as to their proper end,) to the contemplation of the understanding: and all the contemplation of the understanding is ordained for the meraphylickes: and all the know-

ledge

ledge which wee have of the metaphylickes: (in so farre as it preceeds the knowledge which wee have of God:) is ordained for the knowledge of God, as the last end; 10h. 17. This is life eternall to know thee onely. Match. 5. Blessed are the pure in beart, for they shall see God: therefore the contemplative life, being the last end, must be most perfect in it selse; for it standeth in need of sewer helps than the practicke life doth.

These two sorts of lifes, are so necessary both for this life, and for the life to come, and are so straitly lincked,

that wee must labour to joyne them together.

The active life, without the contemplative life, is a most imperfect life, like the fruit pulled from the tree; so the contemplative life, without the active, is a most imperfect life; but joyne them both together, they make a perfect Argos, having his eyes looking up and downe.

These two sorts of lives are well compared to the two great lights in heaven, the Sun aud Moone: first, as the Moone hath her light from the Sunne, so hath prudency her light from wisedome. Secondly, as the Sunne rules the day, and the Moone the night; so wisedome rules our heavenly life; and prudency our earthly life. Thirdly, as the Moone is never to us than the Sunne; so is prudency in this estate never to us than wisedome.

Prudency and miscdome, the active and contemplative life, should be joyned together: therefore these onagri, or wilde asses, the Hermites; who give themselves onely to contemplation and withdraw themselves from the society of men, never joyning action to their contemplation; mistake altogether, the end wherefore man was placed here.

When Elias was in the wildernesse, the Angel came to him and said, what dost thou here? So the Lord will say one day to these unprofitable mebers (that are in the

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Church and Common-wealthywhat doe ye in the Wildernesse? The Philosopher could say, that he was either a God or a beast that could live in the Wildernesse; this their contemplative life hath pride for the father, and

The contemplative life, is the most excellent life, there-

Triplex Sita, aliva, effectiva, es voluptuac

fore that life that drawes neerest to it, must be the best. There are three sorts of lifes, the active life, the effective life, and the voluptuary. The active life consists in managing and ruling things by prudency; this was Davids life, and it comes neerest to the contemplative life. The effective life consists in dressing of the ground, in husbandry, and such; this was VzZiahs life: therefore, 2 King. 15. Hee is called vir agri, because hee delighted in tillage; and this is further removed from the contemplative life, than the active life. The voluptuary life was that in Salomon, when he gave himselfe to pleasure and delights; so the life of Sardanapalus King of Associations.

The first Adam his life was contemplative, active, and effective. The old Adam his life is voluntuary, for the end of all his actions is pleasure. The glorified Adam, his life is contemplative and active onely, and in this consists

and this is furthest from the contemplative life. Adam had the contemplative life cheisly, he had the Adive and effective life; but he had not that voluptuary or sinfull

hislast happinesse.

life, delighting in pleafure.

idlenesse for the mother.

In the life to come, the glorified Adam shall have all sorts of perfection in him. First, his desire shall be perfected in his being (every thing naturally desires the being and preservation of it selfe) for hee shall be perpetually. Secondly, his desire shall be sulfilled in these things that are common to him and other living creatures, which is delight; his delights and pleasure shall be spirituall altogether, and these farre exceed corporall

A collation betwire the innocent, old and glorified Adam.

Actiones interna quarum finis contemplatio, manes bunt in Wita futura, ut dilettio, amort at actios nes externa quarum finis e flactio, non manebun', quales (unt virtutes mortales quadriquirer ad finem, (felicet contemplationem) at non yer fantur cura finem, quia foc proprium eficontemu plationia,

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porall delights; because men are contented to suffer many corporall torments for spirituall delights. Third. ly, his desire shall be fulfilled in his reasonable desires; which is, to rule his active and civill life; In his active life, so to live vertuously, that hee cannot make defection to evill: in his civill life, for all that a man desires in this life is honour, a good name and riches; the desires of all these shall be perfected in the life to come ; for honour , wee shall reigne with him , Revel. 20. For a good name, none shall have place to accuse or revile them there; for riches Pfal, 111. Riches and glory are in his house, Fourthly, his defire shall be fulfilled in his intellectuall knowledge, because then he shall attaine to the full perfection of these things, that he desires to know; and this shall be the perfection of his contemplative life, in beholding God, which is the complement of all his other defires, and they all ayme at this.

Quadruplex defiderium; commune, anmale, rationale, & entellectuale.

Obiect. But it may be faid that mans defire shall not be fulfilled in the life to come by beholding God: for the foules in glory long for their bodies againe, and have not their full rest while they inioy them.

Answ, The soules in glory defire no greater measure

of ioy, than to behold God, who is the end and obiect of their bleffednesse. Butthey desire a greater perfection in respect of themselves; because they doe not fo totally and fully injoy that which they defire to possesse: A man sitting at a table furnished with variety of dishes, hee desires no moe dishes than are at the table, yet hee desires to have a better stomacke : so the foules in glory defire no greater measure of bleffednesse, than to behold God; but respecting the longing they have for their bodies, they are not come to the fulnesse of their blessednesse till they be ioyned together againe.

Duplen defiderinmen parte appetibili, @ en parce appetentis,

ter happinesse, than it had without the body in heaven?

Anso. In respect of the object which is God, it shall

Anfa. In respect of the object which is God, it shall have no greater happinesse; but in respect of it selse, it shall have greater joy, both extensive, because it shall rejoyce in the glory of the body; and intensive, because in the conjunction with the body, the operation therefore shall be more forcible, when soule and body are joyned together.

Quest. Whether shall the soule after the resurrection, being joyned with the body againe, enjoy grea-

The Academickes make live conditions of the life of man whereunto it is resembled, which they set out to us by six metaphors. The first is in the conjunction of the soule and the body; and herein they take the comparison from a man in a Prison, and in this estate man had neede of spurres to stirre him up, that he may come out of prison.

The second Condition of mans life is in consisting of contrary faculties; and in this estate they compare him to a Monster, halfe man and halfe beast, the sensual part sighting against the reasonable; here we must take heede nepars fera woret humanam, lest the brutish part over come the reasonable.

The third condition makes him an absolute man, and then he is called the *little world*, or *epilogus mundi*, the compend of the world; and so he should labour to keepe all things in a just frame.

The fourth condition, as he is ayming towards his end, and so he is compared to a shippe in the midst of the Sea, sayling towards the haven; reason is the ship; the windes, waves, and rockes, are the many hazards we are exposed to in this life; the oares are his affections and desires; and when the eye is set upon eternall happinesse, this is like the pole which directs the ship.

The

Duplex gaudiumsextenfivum, & intensivum.

Picolhom. lib. 10 Ethic.
Sex conditiones vite humane, metaphora, sumpe
ta a carcere, a monstro,
a mundo, a navi, a curru, o ab avi,

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The fift condition is then, when as the foule is purified by vertue, and elevated above the owne nature, then it is compared to a chariot, which refemble sthe whole constitution of the foule ioyned to the body; the Coach-man is reason; the horses which draw the coach are two, one white and another blacke; the white horse is the irascible appetite, the blacke is the concupiscible appetite; the spurres which spurre these horses forward, are, desire of honour, and scare of shame.

The fixt condition is, when the foule by contemplation ascends to God, then it is compared to a fowle mounting upward, then it is no longer confidered as yoaked in the coache, for now the horses are loosed, et auriga sistens eos ad prasepe, tribuit eis nectar et ambrosiam; that is, the coachman loofing the borfes, brings them to the manger, and gives them nectar and ambrofia to cate and drinke; for when the foule is taken up with this contemplation, beholding the cheife Good, then the appetite is fatisfied with milke and honey as the Scripture cals it. As nurses taking pleasure & delight to feede their babes, when they have filled them, they lay them upto fleepe, & then they take more delight to feede the felves: fo, when the fensible faculty shall be fatisfied, then shall our great delight be in contemplation to behold the face of God and that eternall glory: whereupon is resoluted that position laid downe in the beginning, that mans cheife felicity in his life before the fall, was cheifly in contemplation, and so shall it be inglory : although action in love doe flow from it, as the fruit from the tree.

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CHAP.

#### CHAP. XX.

## Of Adams conjunct life, or bis marriage.

The fecond royall prerogative bestowed upon Adam in Paradise, was, that he had his marriage immediately celebrated by God.

God made the woman of the man. He made not paires of males and females in mankinde, as hee did of the rest of living creatures; but he made the one of the other, first to shew them the neere conjunction which is betwixt them; secondly, he made the woman of the man, that he might be her head, and the fountaine of all mankinde, which cheisly belonged to his dignity: thirdly, shee was made of him, that shee might obey and honour him; Christ saith, Mark, 2,27, the Sabbath was made for man, and not man for the Sabbath; therefore as man was made Lord over the Sabbath, so he was made Lord over the woman.

This subjection of the woman to the man, was shewed by the veile which was put upon the womans head when shee was married, Gen. 24. 65. In the fift of Numbers when the husband accused the wife of adultery, she was commanded to stand bareheaded before the Priest, as not being now under her husbands subjection, untill shee was cleared of this blot.

Secondly, this subjection is notably set out in that heavenly order, 1 Cor. 11. 3. God is Christs head, and Christ is the mans head, and the man is the womans

bead.

Thirdly, this subjection is likewise shewed by that dreame of loseph, Gen. 37. Where the father is compared to the sunne, the wifeto the Moone, and the children to the starres.

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Fourthly, the Persians had this soveraignty over their wives, they had a proverbiall kind of speech which was, and they shall speake the language of their owne people; that is, they shall live after the manner of ther owne country, and have commandement over their wives, Esth. 1. 20. vejittenn icear, they put her in the masculine gender, to signific their ready obedience; for when the Hebrewes will commend a thing in women as well done, they put them in the masculine gender; and againe, when they will discommend men, they put them in the semi-aine gender; because now they have committed abhomination with idols.

Since the fall, this heavenly order is mightily inverted, when the woman claymes foveraignty over the man, and will not be fubject to him: as the feekes fuperiority over her husband; fo if the could, the would pull Christ out of his place, and God the Father out

of his.

This inverting of natures order, hath ever a curse joyned with it, when such effect superiority. Plutarch hath
a very good apologue for this: the members of the body of the Serpent (saith hee) fell at variance among
themselves; the taile complained that the head had
alwayes the governement, and desired that it
might rule the body; the simple head was content, but what became of it when the tayle tooke the
guiding of the head and the rest of the body? it pulled
the head and the body, through the brambles
and briars, and had almost spoyled the whole body.
So let us remember that apologue of the bramble,
Indg. 9. When it got the ruling of the trees of the field,
what became of them, a fire came out from it and burnt
them.

In some case the Lord hath granted as great power to the woman over the man, as he hath granted to the

man

A collation betwixt the innocent and old A-dam,

Prop.

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man over the woman, as in the mutuall use of their bodies : and in this case he is as well subject to his wife, as he is her Lord: but in other things the man hath the fu-

perioritie over the woman.

Queft. Seeing the woman hath as great right over the body of the man, as the man hath over her body; how is it that Rachel with her mandrakes perswaded her husband to lye with her ? Gen. 30. 15. It might feeme shee had not such a right to claime this of her husband?

Anfw. In this polygamic, there was some cause of exception, because a man had two wives at once, and that of Christ may be fitly applied here, One man cannot

fervetwo mafters, Mat. 6. 24.

God made the woman of the rib of Adam.

She was not made of the eye as the Hebrewes fay, that the should not be wandring & unstable like Dinah, Gen. 34. 1. Neither was the made of the eare, that the should not be aufenteratix a hearkener like Sarah, Gen. 18. 10. 14. he made her not of the foot, that fhe should not be troden upon like the Serpent: But hee made her of the rib, that the might bee his collaterall, to eate of his morfels, drinke of biscup, and Reepe in his bosome, 2 Samuel, 12.3.

Queft. When God tooke this rib out of Adams fide, whether had Adam a rib moe than enough; or when it was taken out whether wanted hee a rib? To fay that he wanted a rib, would imply an imperfection; to fay that he had a rib moe then enough, would imply superfluitie in Adam; which in the effate of innocencie can-

not be granted.

An(w. Adam must not bee considered as other men, but as he who represented whole mankind; and therefore he having a rib moethed other men have, who are but fingular men, yet he had not a rib moe than enough.

Non ut individuum fed ut fpecies.

The feed which is in the body of man, is no superfluitie in man, because it serveth for the continuation of his kinde. So this rib was no superfluous thing in Adam, although he had a rid moe than the rest of mankinde. We count it now a superfluous thing, when a man hath moe singers than tenne, so to have moe ribs than twenty foure.

Againe, if we say it was one of his ordinary ribs, it will not follow, that there was any defect, when this rib was taken out; for wee may safely hold, that God put in a new rib in place of it: for when Moses saith, that God shut up the slesh in place of it, it will not sollow that he closed it up onely with slesh, but also with a rib, as Adam himselfe afterward shewed, Gen. 2. 23. she is slesh of my flesh, and bone of my bones.

Quest. But how could so little a matter as a bone, become the whole body of a woman, was this the extending or rarifying of the bone, as wee see yee rarified into water; or was it by adding of new matter to the

bone :

Thomas answers, that this could not be by rarification of the bone, for then the body of Evab should not have beene solid enough, but it was as he holds, by addition of new matter. As the five loaves which fed so many thousands in the wildernesse, Mat. 14. 17. was not by rarifying and extending them, but onely by adding to them.

Quest. Whether was the matter which was added to the rib, first turned into a rib, and then made a woman, or was she immediately made a woman of this rib, and

the matter added to the rib?

Answ. It seemeth more probable, that the womans body was made of this matter and the rib, without any new conversion of this matter into a rib; neither neede we to grant two conversions or changes. Therefore

Secundo secunda art. 3.

the schoolemen say well, non funt multiplicanda miracula; it is not probable, that all this matter was changed into a rib; and then it grew up into a body.

Quest. Why is the then rather fayd to be made of the

rib, than of the matteradded to the rib?

Answ. Because principally and chiefly, God chose that rib, to make the woman of it, and then he added the rest of the matter; although there was much more added to the five loaves (which sed the people in the wildernesse) than the substance of the five loaves; yet they are sayd to bee filled with the five loaves, because God tooke them first & chiefely for this miracle, by adding the rest of the substance miraculously for feeding of the people.

But wee must marke here a difference, betwixt that which was added to the five loaves, and this which was added to the rib of the man; for in that which was miraculously added into the loaves, there was not a third thing made up of them. but of this rib and the matter ad-

ded to it, the woman was made.

God made them two, one flesh,

First, Adam is created one; secondly, two are made out of one; thirdly, two are made one againe, by consent and conjunction; these three are the workes of God: but when they are dissoluted againe and made two by adultery, this is the worke of the divell.

There are three things betwixt the man and the wife; first, vnion; secondly, communion; thirdly, communicating.

By winion they are made one flesh.

By communion, the man is not his owne, but his wives, the wife is not her owne, but her husbands.

Communicating, is of their goods: Plate willed that in his common-wealth, meum et tuum should not

Prop.
Illust.
Adam primo fadius est
mnus, deinde duo; tersio mus, quarto duo.

Illust.2.
Trializamenta inter
maritum eg Gxorem,
unic, communo, G coms
municatio.

be heard betwixt the man and the wife; but all should be called the husbands: for as wine mixed with water, although there be much water, and little wine, yet it is called wine: So although the wife bring much substance to the house, and the husband but little; yet all should be called the husbands. So that which is the husbands, must not bee reserved for himselfe alone, but make it meo-tuum, common with the wife. The wife participates of his substance, she is bone of his bone and flesh of his slesh; so of his name, he is is and she is is that. So among the Romanes, it was a proverbe, when thou are called Cains, I shall be called Caia: therefore she should be partaker of his goods.

Quest. How is the man and the wife one?

Anjw. They are not one, hypostatically; as Christ God and man: they are not one, mystically; as Christ and his Church are one: they are not one, physically; as the foure Elements make up the body: they are not one artificially, as the stones and Timber make up a house: but this unity or conjunction is partly naturall, partly morall, and partly divine: the naturall part is, that they two are made one flesh; the morall part is, that they should bee alike in manners and condition; and the divine part is, the conformitie in religion.

Quest. How is it that the Apostle applyeth these words, (1 Corinth. 6. 16. And they two shall bee one flesh,) to the Whore and the Harlot, which is spoken of ma-

riage here?

Answ. There are two things in marriage, the material part, and the formall: the material part is the conjunction of the bodies, the formall part, is the conjunction of the hearts, and the bleffing of God upon them. The Whore and the Harlot are one flesh, materially, but not formally, and thus is the Apostle to be understood.

Meum et tuum, meum mihl,tuum tibt,mees tuumptuosmeum.

Vnitas vel bypoflatica, phylica, artsficialis, sen naturalis, et divina,

Dua funt partes matrimonij: materialis,

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Duplex ins; divinum

What the Church of Rome holds concerning Digamy. And they two fall be one fleft, Mat. 19.

This takes away digamie: There are two forts of digamy, direct and indirect. He is called digamus properly, who hath two wives at one time, for this is direct digamie. Indirect digamy againe, is, when one wife being put away unjustly, he marries another, and of this fort of digamie, the Apostle speakes, I Timothy 5.9. She must be the wife of one husband: by the Law of God, she might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. She was but the wife of the second husband jure humano, by humane law; but she was the wife of the first husband still, jure divino, by the Law of God, and she might not marry another so long as hee lived; if she cast him off, and marryed another, then she was the wife of two husbands.

The Church of Rome makes them Digamos, who marry one wife after another, although the first bee dead or lawfully repudiate; and such they debarre to be Priests quia impersecte reprasentant personam Christi, because they represent Christs person impersectly; for they say, Christ in virginitie married his Church a Virgin: therefore a Priest being once married, and marrying agains the second time, marries not in virginity, neither can he be a type of Christ, and his Church. They hold moreover, that a man once being marryed, is his Wife dye, him they seclude not from the Priesthood: but if a man marry a woman that hath beene marryed before, him they seclude from the Priesthood. So if hee have marryed a divorced woman him they count digamos.

But all these grounds they have drawne from the ceremonial Law: for the high Priest vuder the Law, might not marry a widow, a whore, nor a divorced woman: hee might not marry a widow, because hee get

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not her first love: he might not marry a divorced woman, because hee got not her just love, Levit. 21. 7. 14. Hee might not marry awhore, because hee got not her one-ly love. So Christ will have of his Church, her first love, her just love, and onely love; That which was typicall to the high Priest under the Law, is it lawfull for them to make a rule of it under the Gospell?

So from the ceremonial Law they have ordained, that none who hath any blemish in his body may be a Priest; such they make irregular, and not capable of

the Pricsthood.

So they make defectus natalitium an irregularity, that no bastard can be a Priest, all borrowed from the ceremonial law.

And they two shall be one flesh, Mat. 19.

This condemnes polygamie as well as digamie, for after marriage the man hath no more power over his body, but his wife, neither hath the wife power over her owne body, but her husband: but it was never lawfull for the wife to have more husbands at once; therefore it was never lawfull for the man to have more wives at once. A concubine among the Hebrewes is called what a devidere virum, because when hee is marryed to more, he is divided among them. Hence the Greeke word advances, and the Latine pellex, which we call a concubine, or halfe wife.

To prove that Polygamie is unlawfull, wee will confirme it by two places of Scripture: the first is out of Levit. 18. 18. Yee shall not take a woman to ber sister; that is, ye shall not take moe at once. That this verse is meant of monogamie is proved by analogic with the 16. verse, where it is said, then shall not uncover the naked-nesses thy sister in Law. Again, the text would be too farre strained if it were otherwise interpreted, for the Scripture calls second wives in polygamie, vexers or

Consequence 2.

That Polygamy is uns

enviers as here; and the Greeke artices of; as Penninah is called the adversary of Anna, the other wife of Elkanah, I Sam. 1:6. So Adah and Zillah, the wives of Lamech, Gen. 4:23. Thirdly, because digamie and polygamie should no wayes be discharged in al the Scriptures if not here, except to the King, Deut. 17. 16. which were contrary to the Scriptures: and this Christ makes ma-

nifeft, Mat. 19.5. and Paul, I Cor. 6, 16.

The Karram among the lewes, called by the Greekes drayrossi (these followed the literall sense of the Scriptures, and therefore were called Domini versum:) they followed this interpretation. But the Pharises (in Christs time) interpreted the words thus, Tee shall not take a wife and her sister, so long as she livesh: but after the is dead ye may marry her sister, for (say they) as two brethren may marry one wise, Deuteronomie 25.5. so may one man marry two sisters, one successively after another.

But this was onely a pharifaicall gloffe, contrary to rhe command of God; for when the Lord commanded one brother to raise up seede to another, that was onely to his eldest brother, and therefore that place of Denteronomie, If brethren dwell together, and one of them want seed: The Vnus is to be understood, Primus or primogenitus: for none of the brethren had this priviledge, but the eldest brother, he was a type of Christ, that was the first borne among many brethren, Rom. 8.29, If seed had beene raised up to any of the rest of the brethren, it had beene incest, Lev. 18.

The second place to prove that polygamie is unlawfull, is out of Denteronomie 17.17. The King shall not multiply

wives.

The Pharises who gave way to the sinnes of the people, interpreted the Law thus: The King shall not multiply wives; that is, he shall not have too many wives; for they they say David had eight wives, and yet this was no polygamy in him; they adde further, that it was lawfull for the King to have eighteene wives, as witneffeth R. Salomon and Lyra, But they say Salomon transgressed this commandement, in multiplying wives.

In this same place of Deuteronomie, it is said; the King shall not multiply gold and silver. Now say they, as the King might exceed other men in riches; why then was it

fimply discharged him to have many wives?

To this wee answere, that when the Lord makes his covenant, it bindes him equally, who sits upon the Throne, and him who drawes the water, or hewes the wood, Deuteronomy 29.11. The King hath greater priviledges, in honours and dignities than other men have: but hee hath not greater power to sinne, for hee is forbidden to multiply gold and silver; that is, to seeke for more than may serve for his dignity and place; but hee might never multyply wives more than others: for the Law stands immoveable, Gen. 2. And they two shall be one sless.

Object. But the Lord said to David; I have given thy masters vives into the besome, 2 Sam. 12.8. Therefore a

man might marry moe wives,

Answ. God gives things two manner wayes. Sometimes hee gives them by a generall dispensation and gists and by this gist a man hath not a right to the thing, unlesse hee get it confirmed by another right: and things which God permits in this sense, may bee sayd to bee his gists. As hee gave Nebuchadnezzar power over the nations: but by this gist Nebuchadnezzar had no right, for God onely permitted him to tyrannize over them. But when God confirmes this sirst gist to a man; then hee gives it ex beneplacito according to his good pleasure, as he gave Evato Adam at the beginning.

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God gave Sauls wives to David by the first gift, onely by permission: but he had never this gift confirmed, therefore no polygamie is lawfull.

Queft. But what shall wee thinke of this polygamie of

the fathers ?

Adulterium proprie et large (umptum. An/w. Wee cannot hold it to bee adultery, taking adultery properly: for if it had beene adultery in the proper fignification; God who reproved David for his adultery fo often, would not have suffered this sinne unreproved; but our Divines make it a sinne lesse than adultery, and more than fornication.

Yet taking adultery largely, it may be called adultery, Hoses. 9. 16. They shall commit adultery, and shall not increase; this seemes to be spoken of the polygamists, and not of the adulterers: for it were no punishment for the adulterer to want children: but the Folygamists did chuse many wives of set purpose, that they might multiply children. So that polygamie in the largest sense, may be called adultery. Incest is some times called fornication, a Corinth. 5. The lesse since is there put for the greater sinne; so when polygamie is called adultery in the Scriptures, the more sin is put for the lesse, yet it is not properly adultery, because God permitted it for the time, that his Church might increase.

Queft. But how came it that the Prophets did not re-

prove this sinne?

Answ. There is in a Countrey a fourfold sin: the first is called virium persona, the sinne of the person, that they reproved, which was the sinne of a particular man.

Secondly, vitiam gentu, the sinne of a whole nation, that sinne they reproved; as the Prophets reproved the Iewes for their stiffeneckednesse and hypocrisic.

Thirdly, there is vitium vocations, the finne of a mans calling, as Rahab is called a Taverner by 10f.2.1. But James callsher a Harlot, James. 2.25 This finne they reproved.

Fourthly.

Quadruplen virium: p:rfona, geniis, bocationis, Gefaculi. rt.2.

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Fourthly, there is vitium faculi, when the sinne overspreds all, and is universally received as polygamy among the lewes; and this ye shall finde the prophets seldome to have reproved.

Queft. Whether had the Iewes any dispensation of God

in this their polygamie?

Answ. Some hold that God gave them a dispensation: and to prove this, first they say, that some Lawes are sable, as the ordinances of the Church, which every man may not alter. Secondly, some lawes are immoveable, as the Lawes given by God himselse in his second Table, cannot be dispensed with, but by God himselse who gave them. Thirdly, some Lawes are incommutable, which cannot be changed by God simselse, without a staine of his holinesse.

They say, that these lawes of the second table which God had made, flow not necessarily from him, as his justice and holinesse doe, but freely for these he wills, or not wills, without any staine of his holinesse. As for example: God is to be loved, therefore a man may not marry his brothers wise; this doth not follow necessarily in the strictest signification: but the precepts of the first table cannot be dispensed with by God, without a staine of his holinesse. As for example God is to be beloved, therefore, hee cannot dispense that one should hate him: sine intrinsear expugnantia.

They say, that God dispensed with the fathers in polygamy; because God is about the Law, which is given betwixt creature and creature, which in that respect is immoveable, although God himselfe may change ir. But he is not above the eternall law, because here is not above himselfe; therefore her cannot dispense with that law which is repugnant to his eternity and glory: and these are the precepts of the sirst table. But seeing polygamy is in the second table, God might

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Lex fanda, voleh flabiz lù, immobilù, vol, income mutabilù, difpence with it, without any staine of his holinesse.

Againe, when it is demanded of these men, what scripture they can bring for this dispensation: They anfwer, that God himselfe faith to Abraham, Gen. 21. Hearken unto Sarab, in what seever she saith to thee : by this admonition, Abraham was moved to cast out Ha. gar and her fonne; although this might have feemed contrary to the law of nature, therefore the Text faith, this feemed hard to Abraham. So when God faith to Abraham, Hearken unto Sarah, in what soever shee saith to thee; and Sarah bade him take his owne hand-maide, Gen. 16. 1. then Sarah was Gods mouth to him in that

pointalfo.

Anfiv. These words, Hearken unto Sarah in all that shee faith; are not to be understood in whatsoever shee faith; but in all that shee faith concerning Hagar and her fonne, in that hee was to hearken to her. Againe, Abraham tooke Hagar before hee gotthis direction for to hearken to Sarab; fo that this place can bee no warrant for a dispensation to the Patriarchs in their poly. gamy, it was onely a permission which God yeelded unto for the time, as hee granted them a bill of divorce for the hardnesse of their hearts; but God cannot dispence with any of his lawes, neither in the first nor fecond Tables, they are so neere joyned together, that those which breake the one, doe breake the other alfo.

Quest. Why did not God punish this sinne in the fathers ?

Anfw: God doth three things concerning finne. First he pardons finne: fecondly, he punisheth finne, thirdly hes passeth by finne, Rom, 3.23. By the forgivenelle of finnes that paffed by

A finne actually forgiven, and a finne paffed by, differ. A finne is actually pardoned in the elect comming to

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Triafacit Deus peccatoribus, remittet peccatum punit peccatum, Copraterit peccasum.

knowledge, when they have remorfe for their sinne; and sinde the benefit of the pardon of the sinne in particular. But God passeth by a sinne, when the sinner in particular knoweth not this sinne to beea sinne which hee commits; and yet the remission of this sinne is included within the remission of the rest of their sinnes. The sathers when they got a remission of the rest of their sinnes in the blood of Christ, they got also the remission of the sinne of polygamie, which was their sinne of ignorance; and therefore they were to offer a sacrifice for the sinnes of ignorance, Levis 4. 15. 17. and among the rest for this polygamy.

Quest. How differed concubines then from other wives? First, they were not solemnly married as the other wives, neither was there any solemne contract betwixt them as betwixt the man and the wise; they had not dowrie; their sonnes did not inherit; yet when they were married, the Scripture cals them wives, sudg. 19.1.2. after that Absolon knew Davids concubines; 2 Samuel 16. David shut them up, and hee knew them no more, but he closed them up to the day of their death, and they lived in widdonhood; whence Lyra gathereth well,

Againe, to prove that polygamie is sinne, and unlawfull, it is confirmed by Christs words, when hee reduced marriage to the first institution againe, Mash. 19. Whosever puts away his wife, and marrieth another, commiss whoredome, much more he who keepes his wife, and takes another to her, commits whoredome. The Apostle, 1 Cor. 7. gives the like authority to the wise over the husband, as he give that the man over the wise as it was never lawfull for the wife to have moe husbands at once, therefore, it was not lawfull for a man from the beginning, to have moe wives at once.

that these concubines were wives.

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Triplex off conjunctio, naturalis, politica, G' (piritualis,

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Tria adjumenta confert Guer viro fue. I .in reliz gione.

Triplen conjunctio; carnales, spiritualis, of spirit tus to carnie,

This neere conjunction betwixt man and the wife, is called eleaving, to her, Gen. 2.

Christ when hee expoundes these words, hee faith, mposxonanduseras agglutinatur vxeri, he is glewed to his wife; for as glew joynestwo things together, and makes them one; so should love be a glewing of their hearts together: amer conjugalis debet effe reciprocus, the glew must take hold on both sides, or else the conjunction will not last long. There is a threefold conjunction; first, naturall; secondly, politicke, and thirdly spirituall: the first is common tous with the beasts, the second with the heathen, and the third proper onely to the Christian: this third must be the chiefe ingredient, this is that which they fay, Nuptie inchoantur in calis, perficiuntur in terris, Mariages are begun in heaven, and perfected upon the earth: then thalamus erit pro templo, & thorus pro alsari, that is, the wedding chamber shall be for the Church, and the mariage bed for the Altar.

The woman was made a helper to the man.

This helpe stands in three things. First, in religion, 1 Pet. 3.7. Take heed that yee jarre not, lest Satan hinder your prayers, he is speaking to the man and the wife here: such a helper was Priscilla to Aquila, Acts 18. Iobs wife was not a helper to him in his religion, who bade him curse God and dye: Iob. 2. nor Michol to David, when she scorned him as he was dancing before the Arke, 2 Samuel 6. she was a hinderance to him in his religion. So Salomons wives, when they drew him to idolatry, 1 King. 11. were not helpers to him in his religion.

Paul notes three forts of conjunction, I Corinth. 6.
16. the first is in the flesh onely, as betwixt a man and a whore, or a harlot; the second in the spirit onely, as betwixt Christ and his members; the third, in

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the flesh and the spirit, when two faithfull are maried together; such will helpe one another in religion.

Secondly, the must helpe him in his labours; a wasting woman is compared to the ivie, it seems to uphold the tree, and in the meane time suckes out the iuyce of it. A foolish woman overthrowes her house, Proverbes 14.1. but a vertuous woman is compared to a fruitfull Vine, Palme 128.

Thirdly, now after the fall, the must helpe him in his griefes. EZek. 24. 16. the is called, the delight of his eyes, to Proverbes 5. 19. the is called his Hinde or Roe; thee must not bee like a drop of raine, or as a smoake in the house, continually to molest and trouble it, Prov. 19.13.

She was made a helper like to himfelfe;

The similitude betwixt the man and the wife, confists in three things. First, they must be like in piety; for this, see before in the former proposition.

Secondly, they must be alike in degrees, there would not be too great inequalitie betwixt the persons who marry; but some make the inequalitie in their owne estimation, where there is none at all.

That apologue in the 2 King. 14.9. sheweth this well. The Thistle of Lebanon sent to the Cedar of Lebanon to make a mariage with it, but the beasts of the field treade downe the Thistle. But there was not so great oddes betwixt the ten tribes and the two tribes, as betwixt the base Thistle, and the rall Cedar of Lebanon: this came onely from the high conceit which they had of themselves.

The lewes have another apologue, very fit for this purpose. They say that the Moone upon a time sought to marry with the Sunne, the Sun said that the Moone could be no match to him; for he ruled the day and the yeare, hee nourished all things with his heate, hee

2, in laboribus,

3 in deleribus,

Prop.
Illust.

Triple z fimilistado Gzorji ad virum, I inpletate, 2 gradibus dignitatis.

ruled

ruled the heart of man, the most excellent part of the body, and by his heate hee breedes the gold, the most excellent of the metals. But the Moone replied, that there was not so great oddes; for if the Sunne ruled the day, She ruled the night; if the Sunne ruled the yeere, she ruled the monethes: if hee nourished things with his heate, yet he scorched and burned many of them: and if it were not for the moysture which they receive of her in the night, they would quickly perish; if he ruled the heart of man, she rules the braine of man; if he breed the gold, she breedes the filver: therefore there is not so great oddes betwixt the Sunne and the Moone, but they may marry together.

Thirdly, the man and the woman must be like in age. The mother of Dionysius the tyrant, being very old, desired her sonne to cause a young man to marry her: he answered; I can doe any thing, but I cannot inforce nature: Naomi said, Ruth 1. I am too old to marry a-

gaine.

Among the Spartames, there was a fet time for their marriage: and they had panam of panam of panam in their upon these who had deferred their marriage too long: their punishment was, that they were never suffered to marry. Where these three respects before mentioned (to wir, religion, degrees, and age) are not observed in marriage; oftentimes the conjunction of them, is like the coupling of Sampsons foxe-tayles, Indg. 15. which had a firebrand bound betwixt every of them; so these that are unequally yoaked, the firebrand of Gods wrath falls betwixt them sometimes.

Before the fall, it was not good for man to be alone,

It is good for man not to be alone, for the propagation of mankinde: but it is good for man to be alone, in respect of that, quod benum utile vocamus, that is, when

10

& in Male;

Prop.

Must

hee hath the gift of God to abstaine, for the kingdome of God, Matth. 19. that he may the more exercise himselfe in these holy duties of prayer, and other religious exercises,

Here we must marke, that there is a twofold good; to wit, the good of expediencie, and morall good. Morall good is opposite to since, but not expedient good. When Paul saith, it is not good to marry, his meaning is, that it is not expedient good at that time to marry, not that hee would make it a since; for hee saith also, if he marry, he sinces not.

In respect of crircumstances, at that time it was better not to marry, this is onely bonum secundum quid, respectively good in respect of the persecutions that were that time risen in the Church under the persecuting Emperors.

Virginity is not a vertue of it selfe, and no more acceptable before God, than marriage is.

This is proved by two reasons: the first is, that all vertues by repentance may be restored to a man. But virginity cannot be restored by repentance, therefore virginity is not a vertue.

All vertues in time and place are commanded, but virginity is left free, and onely Paul gives his advise in it, 1. Cor. 7. Therefore it is not a vertue.

Gerson useth a third reason thus, All vertues are connexa, coupled together; and he who hath one of them is capable of them all; but maried folkes who have other vertues, are not capable of virginity; therefore virginity is not a vertue-

Butthis reason holds not, because all vertues are coupled together that are perfect vertues; but these that are imperfect vertues, are not alwayes coupled together. The perfect vertues are prudency, temperancy, fortitude and justice, he that hath one of these hath all the rest, Duplex bonum, expedien-

Prop.

That Virginity is not a vertue, and therefore not to be vowed.

Reason. I.

Reason, 2

Reason,3.

Virtutes, vellunt perfecs

but a man may have one of the inferiour vertues, and not have the rest, as the Church of Ephesius had patience, and suffered many things for Christ, yet she fell from her first live, Revel. 2.

Object. But the Apostle saith, i Corinth. 7. The un-

tuc.

Dupliciter placemus Deus in Christo, es in officio: sou causaliz ser es consequenter. Answ. We please God two wayes; first, onely by his Sonne Christ as the cause; secondly, we please God in that calling, that God hath called us to; if wee have the gist of continency, then we please him in the unmarried life; if we have not the gist, then we please him in marriage, 1 Tim. 2. 15. Women shall be saved through bearing of children; that is, they please God, when they are called to that estate, to live in wedlocke, and to bring up their children in his seare; then they testifie that they are in Christ; so that we please God as well in the one estate as inthe other.

Quest. But seeing Virginity is not a vertue, what will

ye make it then?

Answ. There is a twofold good; First, that which is good in it selfe; Secondly, that which is good for another end; fasting is not a thing that is good in it selfe; for a man is not accepted before God that he fasts; it is but good for another end, that is, when he sasts that he may be the more religiously disposed. So virginitie is not a thing that is good in it selfe, but good for another end, that is, when a man lives a single life, having the gift of Chastitie, that he may bee the more sit to serve God.

Virginity is no more acceptable before God than mariage; therefore the Church of Rome preferring virginity fo farre above mariage, is strangely deluded: for they glossing that parable of the sower, Mat. 13. say that Virginitie bringeth out a hundreth fold;

Widow.

Duplex bonum, per fe, et ad als juid-

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Widonhood fixtic fold; and mariage, but thirty fold.
Againe they say, quod conjugium pertinet ad veniam; virginitas ad gloriam; of fornicatio ad panam, that is,

marriage hath neede of pardon; virginity derves glo-

rie, and fornication punishment,

Thirdly, they say, that there are three crownes; one for martyrs; a second for virgins; and the third for Doctors. To these (they say) there are three enemies opposite: the stell, the world, and the Divell; the virgines overcome the stell; the martyrs overcome the world; and the Doctors overcome the Devill, by teaching the people, and drawing them out of his ty-

ranny; but they ordaine no crowne for the maried estate; and thus they make the ordinances of God prescribed in his word, and established by himselfe, to be of none effect.

Soli Deo gloria.

Sand. Mart. apud Sula pittum, ib. 3.

Pentifica trescurana a flatumu, mareyrum, Dinginum, et account : cus tres opponumur luimici, caro, mundus, Diaz bolus,

· FIN JS.

A residued for ar told; an is a great of but thirty look Aggine they lay, good an jaguare perhipte ad weetam; Degaster et green; & formeter et panen; that is, quarte ge auton. Le of ca dont, vi ginity dures elo-

and fornication plan (Liment, ...

Thirdly, thereby, that there are times crowned one for maryrs; a freend for virgins; and the three for Dodlors. To these (they fay) there are three encumies opposing a three factories the falls, then this and the Drueth, the vie chara evercome the high the martyrs over come, the will and the II does over once the Devil, by ma-. ching the people, and draying them our of his ey-

the buildey ordain no crowne for the ent of effect gapt this they make

tiple or dispenses of God prefeit. and a his y lond, and all bad Milhed by himselite, suon londos

Selv Der gland

Santi. Mer. spendink stemmeld.3.

Profiles tres comes Cathon synthy typen. Largentum, er ab 70 ten ! -1217 978-12 144523 1592 Ev 1 energiant, dere and Dete bolus.



# NATVRALL OBSERVATIONS.

CHAP. I.

Of the foure Elements.

Proverb. 30.4. Who hath ascended up into the heaven, or descended? Who hath gathered the Winds in his sist; Who hath bound all the Waters in a garment? Who hath established all the ends of the earth?



He Hebrewes gather out of this place the foure Elements, three of them let downe here cleerely, the winde, the water, and the earth; and the fourth the fire, because it is not clearely seene by us as the rest of the elements, therefore it is comprehended under the word heaven; and by

a contraction the Hebrewes contract the foure elements in this word armang. The first letter aleph standeth for esh the fire; the second letter Resh, for Rush the wind;

How the Hebrewes gas

ארמע ignis איף איף ארמע מפר קרק דורן ע פון עפר אודים

the third letter men for main, the water; the fourth letter Gnaya for gnapber the dust or earth.

Amos 9. 6. It is he that bath founded his troupes [cr bundles ] in the earth, the Hebrewes meane by thele tronpes or bundles, the elements, the ayre, the water and

the fire which the Lord hath bound together.

Regions proving shat there are foure elements. Reason, I.

Reasons proving that there are foure elements; first there is a heaven that moveth and turneth about fill, therefore of a necessitie there must be earth resting in the midft of the Center about the which the heavens are moved; now when we have found out, that of necesfitie there must be the element of the earth, there must be some element contrarie to it which is the fire, otherwayes there should be a great defect in the vniverse, and if the earth be cold and dry, then the fire must be hot and drie according to the rule of the philosopher, fi consequens sequitur antecedens, consequens cum modo sequitur antecedens cum modo: but the earth is necessarily cold and drie, therefore the fire must be necessarily hot and drie; and there must be two middle elements betwixt thefe two which are contrary, the ayre and the water, the midfl betwixt the two cannot be one: and as there are two extremes, bote in the highest degree and cold in the highest degree, so there must be one midst which is temperately hote, and another midft which is temperat-

Regula Philophorum.

Reafon, 2.

ly cold.

mixed bodyes, the fame is found extra mixtum, without the thing mixed or composed; example, There are in man a body and a spirit, therefore there are some which are spirits onely as Angels, and some bodyes which are no spirits; in man there are first the spirits, and when hee dyeth they goe away, and they refemble the fire: Secondly, there is the ayre which faileth when the body beginneth to consume, and rot: thirdly, the

Whatfoever is found in composed and perfectly

Thespirits, breath, moyfture, and fubftance of man, refemble the foure clements.

moviture

maysture flyeth out of it which is the water; and last of all it is refolved into duft, natura infi titum rentit, & terminum querit, and alwayes aymeth at an end, and feekethby the most compendious way to atraine unto the same, and therefore she hath established but foure principall elements in composition of things, and also resolving the body into source elements. And as there are foure Lations, one simply highest, another respe-Rively highest, a third simply lowest, and a fourth respectively lowest, so there are foure places: the earth is simply lowest, and the water is respectively lowest, the fire is simplie highest, and the ayre respectively highest. Choler in the body of man resembleth the fire, his blood the ayre, melancholie the earth, and petuite the water: and the foure feafons of the yeare refemble the foure elements, the Winter resembleth the earth, the Autumne the water, the Spring the ayre, and the Summer the fire.

God hath fituated and placed these elements that they may have a muficall proportion one to another, the earth lowest as the basse, the fire highest as the triple carying a diapafon or eight to the earth; he hath fet the water next the earth that it might carry a diapente to the fire, and a diatefferon or tenor to the earth; And the ayre next the fire that it may have a diapente or counter tenor to the earth, and a diatesferon to the fire; this perfect harmonie arifeth from the proportionable temperature of the foure first qualities in the elements, dry, bot, cold, moyf, for the chiefe qualitie of the earth is drinesse, and by participation of cold from the water; the chiefe qualitie of the fire is heat and partaketh of the earths drynesse; the water is exterame cold and partaketh of the moysture of the ayre; the ayre is extreame moyst and partaketh of the heat of the fire, fo that there are eight qualities here to make up a diapafon,

B 2

The body refolved into foure elements.

Four elements refems bled by the complection of mans body, and the four feafons of the yeare.

The elements keepe a muficall proportion one coanother.

The foure qualities of

foure extreame and chiefe, and foure remisse and by participation, and their harmonic may be taken up thus:

The perfection of naz ture, is to imitate God, and of Art to imitate nature,

How Phythagoras found out the proportion in Musicke,

As natures persection is to imitate God in his first creation, so the greatest perfection of art is to imitate nature. Phythagoras did find out the concent of mulicke by hearing a fmith beating upon his Anvell with fourchammers being of unequall weight, and that he might find out the difference of the found, hee weighed the hammers, and hee found the heaviest to bee twelve pound weight, the lightest six and the third eight and the fourth nine according to arithmeticall proportion, the first being twice as heavie as the second, the fourth carrying a triple proportion to the first, and the third a double proportion and a halfe to the first; and according to musicall proportion the fourth to the first was dispason, resembling the water and the fire; the third to the first, and the fecond to the fourth, are diapente; the first to the second, and the third to the fourth are distafferon, respecting the weight of the hamers. Pythagoras that he might make Are to imitate nature firetched out foure Lute firings betweene two roots of trees, and making a bridge betwixt the two just in the midst, ftrucke

ftrucke upon the fourth string it maketh a diapason, so to the first; then he made a bridge in the second roome, the third string made a diapente to the first: then hee set a bridge betwixt these two bridges, strucke upon the second string, it maketh a diatesfaron to the first in respect of the stretching out of the strings, as may be seene here.

Terra. 1.
aqua, diatessaron
aer diapente
ignis diapason.



The contrarietie betwixt the fire and the earth, the fire is hot and drie, the earth is cold and drie, yet they fymbolize in drinesse; the water is cold and moyst, the earth is cold and drie, they symbolize here in coldnesses the fire is hot and drie, the water is cold and moyst, therefore they symbolize in nothing.

There were three great miracles which the Lord wrought, first when he made the water to come out of the rocke in the wildernesse, Num. 20.8. Secondly, when the Angel touched the rocke, and the fire came out of it to burne the sacrifice, Indg. 6.24. The third when Elies poured water upon the sacrifice, and then made it burne, 1 King 18.33. this was a greater miracle than any of the other two, for there is no concord betwixt the water and the fire, as in the other two miracles; for the water and the rocke symbolize in coldnesse although not in drinesse, and the fire and the rocke symbolize in drynesse, although not in coldnesse.

The Lord hath tempered the body of man, of moyst and heate, cold and drie; and that the heate prevaile

What elements fymbolize and what not.

Three great miracles in respect of the elements which symbolize not,

The wonderfull tempes rature of the bodie of man.

not

The wonderfull tems perature of the bodie of the world.

Conclusion.

God made all things in weight number and measure. not and breed fevers, he tempered it with cold to make up the harmonie, and that the cold prevaile not and breed lethargies, hee tempered it with heate; and that the moyfiture prevaile not and breed hydropfies, he tempered it with drynesse. So the Lord tempered the great body of the world at the first, and set this contrary to that: when the Lord destroyed the first world with water, this great body dyed of the hydropsie; and when he shall consume it at the latter day with fire, then hee shall burne it as it were with a feaver.

The conclusion of this is, were must admire the wisedome of God who hath made all things in meight, number
and measure, Wisd. 11.17. Who hath made all things in
meight that the earth and the water should be heaviest,
and the ayre and the fire lightest in number that he hath
made two extreame elements and two middle elements; in measure that he hath tempered the hot fire by
the ayre and not by the water, for that would have extinguished it, and he hath made the drye earth moyst
by the water, and not by the ayre for that would not
have moystned it.

### CHAP. II.

How the earth hangeth upon nothing.

10b. 26.7. He bangeth the earth upon nothing; and Pfal. 104. 5. He fetled it upon the foundations there-of.

Salomon faith that dead fles cause the symment of the Sapothecarie to send forth a stinking savour, Eccles. 10. 1. that is, great gifts may be corrupted and stained with some

The best wits have their blemishes.

fome notable blemish, as may be seene in that notable and excellent mathematician Archimedes, cui magnum

ingenium, sed non fine mixtura dementia.

The King of Syracuse gave to much gold to make a crowne of it, the gold-fmith made a very curious peece of worke of it, but the king suspected that he had mixed some filver with the gold, but was loath to breake the crowne because of the workemanship of it, yet hee was very defirous to know how much filver was in it. Archimedes busied himselfe about it along while, and one daygoing into a bath even into the middle, he observed how much water his body made to runne over out of the bath, then upon a sudden he leapt out of the bath with joy crying inpinesturing, I have found it, I have found it: What doth he then? he tooke a maffe of gold and another of filver of equall weight with the crowne, which he putting into a veffell of water, first hee observed how much water the gold made the vessell to run over, and how much water the filver made it to runne over, and thirdly he marked how much water the crowne made it to runne over: and by the weight of these waters he gathered how much gold was in the crowne, and how much filver was in it; as for example, put the case that the masse of gold caused twentie pintes to runne over, the crowne twentie foure pintes, and the maffe of filver thirtie fixe pintes; divide twelve three times, and the 'quotient shall bee three, fo that hee found our three parts of the crowne to bee gold. and one filver, as you may fee in this proofe following.

Vitranias,

The quicke invention of Archimedes in finding outthefalle mettal in the crowne.

Inaqualis Smasse aures

corone

essus 20

seffusio 212

masse argentee Sext 226

seffusio 212

masse argentee 25

sext 226

se

B 4

Pondus

Archimederhis fond

How to know how many Epha's the braten (ca did contains.

The quadrant of the Epha will be the cars cumference of the bath. Was not this an excellent wit in Archimedes, but marke how the dead flees putrified the boxe of oyntment. He faid, give him a place to fland upon, and he could raise the frame of the whole earth; and if he could raise the earth out of the Center, then hee could hang the earth upon nothing, and if he might hang the earth upon nothing, then he might fland upon nothing.

By this conclusion of Archimedes we may learne how many Epha's the brazen fea would containe which Salomes made, 1 King. 7. 26. first wee must reduce the baths to the brazen fea, it contained two thousand baths I King 3. 4. but 2 Chro. 4. it contained three thousand baths: and next wee must reduce the dry measure the Epha to the bath. Now that wee may know what every bath conteined, we must consider the forme of the brasen sea, it is said to bee thirtie cubits in compasse, ten in the diameter or breadth, and five in the femidiameter or depth. It was not evalis aut Cylindrici figura, but like the halfe of a hemisphere or aball cut in two equall parts; then take the cubite and make the Epha of a cubicall forme; that is, alike in height, length, and bredth; then the cubit and the Epha will bee alike. Thirdly, take the bath being round, and make him containe alike with the Epha, then the cubit, bath and Epha will be all one. The brazen fea is faid to containe two thou-Sandbaths, I King. 3.4. that is, baths made according to the cubicall Epha which is a cubite; and a Chro. 4. it is faid to containe three thousand baths made

according to the cubicall halfe Epha which is wildaws, or the great Palme, fo that by the bath here wee may know the greatnesse of the brazen sea. So the ten brazen Lavers which Salomon made, every one contained fortiebaths, that is, halfe baths, as weemay perceive by their measures, because the text faith, they were foure cubites. He hangeth the earth upon nothing, be meafureth thewaters wish the hollow of his hand, and meateth ont the beaven with his span, and comprehendeth the duft of the earth in a measure, and weigheth the mountaines in scales and the hils in a ballance, Esay. 40. 12. He hangerh the earth upon nothing, hee who made the earth of nothing can hang it upon nothing. Prime principie men poffunt demonstrari fed illustrari, we cannot give a reason why the earth hangeth upon nothing, because wee can goe no higher, but rest here: we may illustrate this, that it hangeth upon nothing we may define what the earth is, and what the Philosophers call mibil, wee may assigne the cause of a cause untill wee come to the first cause, and there we must rest. Example; These things which were dedicated to the temple of the Lord were hung up upon pinnes fastened in the wall, the wall stood upon the foundation, the foundation flood upon the carth, the earth hangeth upon nothing; here we goe not higher but reft in the power of God that hung it, the Lord fustained it with his shree fingers Efay 40. 12, and as we weigh and try the least things in the ballance, so the Lord weigheth the earth, and if the mathematician fay that the earth is but a point in respect of the heavens, what must the heaven and earth be in respect of God ?

He hangeth the earsh upon nothing, lob. 26. 7. gnal belima, which some derive from beli non, or ma quid, because it hangeth upon nothing: and the Greekes translate it is mibil, and others derive it from the

What baths the Layers did contains

God who made the carth of nothing can hang it upon nothing.

We must rest in the first principles for we cannot give a cause of them,

שלוש

Tribus digitis appendit, ut vertit Hieronymus,

בלי־מה non quid. 3 בלימר fibula chaldace.

מכננת Super bafes funs.

The devils cannot deftroy the universe nor invert the order of it,

Sois who hade

The hanging of the earth upon nothing is not a miracle now.

City action of testing

Two conditions required in athing to make it a miracle,

Chalde word balam conftringere, because the earth is bound together as it were with a button, hence cometh belimab a button; he that hangeth the earth upon nothing, fetled it upon the foundations thereof, Pfal. 104. 5. [gnal mecumnatha] super bases snas Aquila Besaior versit; and he that fetled the earth upon the foundations of it, is able onely to raife it out of the Center: Archimedes was not able to doe this, all the divells in hell cannot deftroy the Voiverse, they are but a part of the whole, and a part hath no power over the whole; and the Apostle faith. Heb. 1. That he hath not put under the feet of the Angels the world, neither can they invert the order of the universe, for as the Philosopher saith bonum universi of ordo, they cannot remove the principall parts of the world, neither can they transferre the elements from one place to another, they cannot flay the course of the Sunne and the Moone, therefore it is but a fable that is written of the witches of Theffalie that they could flay the course of the moone.

When God bangeth the earth upon nothing, it is not a miracle; the Philosopher faith, that elements non ponderant in lock fais, but if the earth were heavie in it owne Center, and then should hang upon nothing, that were a miracle, as when Elifha caufed the Axe to fwim in the water, 2 King. 6.6. because the Axe was heavie of it felfe, therefore this was a miracle in caufing it to fwim

above in the water.

There are two things required in a miracle, first that the cause be an hidden cause altogether, I say, altogether, for if it be hid to fome & knowne to others, then it is not a miracle: example, when a country man feeth the ecliple of the Sunne, the cause of it is hid to him, yet because it is not hid from a Mathematician, therefore it is not a miracle. Againe, thefe things that are miracles were not appointed by God in the creation

Part.2

to receive these effects which he worketh immediately in them: the fetling of the earth upon nothing is not a miracle in the second respect, because here be worketh according to nature, placing it in the Center. When Christ restored sight to the blinde, this was a miracle because it was not according to Gods ordinary course in nature; but when they faw once, their fight could not be called a miraculous fight but naturall, for they faw as wee fee; fo wee may fay, the fettling of the earth in prima conflitatione is miraculous, fed conflitata, being once fetled according to nature, it is not miraculous. God is fayd to fet a Law to his creatures and to command them, he doth this by naturall causes: when nature was not in the first creation he did things by his immediate power, but nature being once fetled he doth things mediately, neither doth this diminish any thing from the power of God, when he worketh by his handmaid nature, for if he should binde the sea onely by his power, then we should see nothing but onely his power to prayle him for it; but when he doth these things by naturall meanes, here we are led both to prayfe his wifedome and his power.

God when he created the earth, hee made in some places hils and in some places emptie parts to containe the water; but to reduce this inequalitie to an equalitie, he weigheth (as the Prophet E/sy saith esp. 40. 12.) the hils in ballances, and maketh this hill to conterpoyse that, and from this equall distribution of the parts setling one against another, he setled the earth in the midst that it is not moved, & lest it should fall no way but to the Center, he made it sirme in the lowest parts, and lest one part should fall upon another, he provided that the hils should be poised one against ano-

ther.

The earth that is the Center is fo fetled that it cannot

Before the creation Go d did things by his immediate power, but mature being fetled he workes by it,

Why the Lord made hilsand valleyes

The Lord weighed the parts of the earth.

2

is

h

The whole earth is not thaken with earths quake.

Copernicus error re-

The Scripture (peaker's oftentimes of things as they appeare to our fense.

Conclusion.

be moved, there falleth out some particular earth-quakes here and there, but the whole earth is never shaken with an earth-quake; for if the whole were shaken at once, with an earth-quake, then it should follow that the earth were settled contrarie to the nature of it; for the nature of the Center, is to be Immoveable: and if it could be so, then the heavens were turned about that which is moveable. The earthquake which fell out at our Lords passion, if it was universall it was a miracle indeed.

God fetled the earth upon nothing, then Coperniem error is disproved, who held that the earth moved about, and that the Sunne flood ftill; which conceit of his Sale mon refuteth Eccles. 1. The earth flandeth for ever, but the Sunne rifeth, and goeth downe, and hafteth to the place whence it arose. And if the Sunne stood still and moved not, what miracle was it then, in tofhuas dayes to make the Sunne to stand? Therefore to fay, that the Sunne mooveth because it seemeth to move, that were to deny the very knowledge of fense: as if a man should deny the fire to burne. It is true, the Scripture speaketh sometimes of things as they appeare to our fenfe as Marke faith, the Sunne did fet, but in the Greeke it is ed dipping, Mark. 1. 32. because it seemeeth to the people to dippe in the lea when it fetteth. So it calleth the Sunne and the Moone, great lights, Gen. 1. bearing as it were with the infirmitie of the weake people; but when men fee things fentiblie and feele them, then the Scripture speaketh of them according as our fenfes take them up; and it ufeth the fenfes as an argument to prove things by, as I lob. 1. 1. That which we have seene with eyes; that which wee have beard, and that which wee have handled, egc. that we declare unto you; the fenfes are not alwayes mistaken then.

The conclusion of this is; if the earth that hangeth

upon nothing, be so settled that it cannot be moved, how much more is the Church settled, which is settled upon the rocke Christ? In the settling of the earth, Gods power and his wisedome are seene; but in settling of his Church, both his power and his mercy appeare.

Secondly, the Lord establisheth the pillars of the carth that it should not bee shaken, David alludeth to this, When hee shall bee established in his kingdome, he will establish it and rule it in equitie and appoint good magistrates and rulers, who may be justly called, the pillars of the kingdome: before the earth and all the inhabitants thereof were dissolved, but hee would establish the pillars of it, Psal. 75.3. and settle the governement of it when he came to the kingdome.

In the feeling of the earth Gods power is feene, but in the feeling of the Church, his power, wif edome and messie are feene.

Conclusion, 2.

Allufion.

### CHAP. III.

That the earth is the bafest of all the Elements.

10b. 30.8. Thowart viler than the earth.

It may seeme that the earth is the most excellent of all the Elements. First, because in the creation, it is sayd, God created the heaven and the earth, the earth for the excellencie of it, is put next to the heaven. Secodly, as there is a Paradise in heaven, so there is a Paradise on the earth; but there was never a Paradise found in the water or in the fire. Thirdly, the most excellent element is placed in the most excellent place, but the midst is the most excellent place in which the earth is seated: so he placed the tree of life in the midst of the garden, as the most excellent place, and Christ malketh in the midst of the seven golden candlesiekes, Revel. 2. 1.

Fourthly.

Some prove that the carth is the most excellent,

Reason, 1.

Reafon, 3.

Reafon, 4.

Reafon, 5.

Fourthly, the earth is the seate and dwelling place of manthe most excellent visible creature, as the heavens are the place for God and his blessed Angels to dwell in. Fiftly mortall creatures, move that they may rest: rest then is more excellent than motion; the rest of the elements are moved, and onely the earth standeth immoveable, she sitted like a Queene, whereas all the rest are in motion. Sixtly, the men that dwell upon the earth, shew the excellence of it, they mannure the earth, they count the earth their inheritance and delight, they desire to be Lords of the earth, they contend to enlarge their bounds there, the gold and the pretious stones come out of the earth, and they who possessed most of it are Kings and Princes in it.

But these reasons being well considered will not prove the earth to be the most excellent element, for the heaven is the throne of God and the measure of order, and of all simple things most excellent, and the farther that the element is distant from it, the baser it is. But the earth is farthest distant from the heaven;

therefore it is the baser element.

Secondly, onely the earth of all the elements, is most opposite to the heavens, and the shadow of it is the be-

ginning of darkenesse, and night.

Thirdly, if ye will consider heat, of all active qualities, it is most active and befriendeth nature most, purging, attenuating, and elevating: but the earth is opposite to it in all these respects.

to the beginning, God created the heaven, and the earth, Gen. 1. 1. Here the earth is put next the bea-

ven.

This sheweth an imperfection, rather than a perfection in the earth, for here Moses maketh mention of the two first things which were made, heaven and earth, the heaven as the most excellent, and the earth as the basest.

There

Realons prooving the earth to be the baleft of all elements.

Reason, 1.

Reason, 2.

Reafon, 3.

The answere to the for-

Object.

Anfw.

There was a paradife upon the carth, but none in the

ayre, water or fire.

The reason of this, was because man had an earthly bodie: and could not dwell in any of the rest of the elements: and the Paradise upon the earth, was an excellent and glorious place, but as it was adorned with temperate heate, pleasant ayre, and sweete waters.

The earth is the resting place of man.

Not as it is the earth simplie but as it is the earth adorned with the rest of the elements, and it is the resting place of his body because there is most earth in it, and because this earthly bodie is nourished in it; but it is not the resting place of the soule; for it seeketh the things above, Colos. 3. 2.

The earth resteth, but the rest of the elements moove;

therefore it is the most excellent.

We may gather, a contrary argument from this; for motorecle, by streight motion, bodies are moved to rest, that they may attaine to their owne rest, which place when they have once attained unto, the more excellent they are, the more they follow the motion of the heavens, which are turned about continually.

The earth is a common mother, and nourisheth all

things, therefore most excellent.

It becometh a rich, and fertile mother, borrowing helpes from the rest of the elements; for the earth of it selfe is both dry and barren: and it is not fertile unlesse it bec tempered with the rest of the elements, and the heate of the fire is to be preferred to the humiditie of the ayre.

The earth is the midft of all the elements.

The Philosopher saith, that there is a double midst, wants perfectionin, alterum molis, the heavens are the midst of perfection: from the which as from the heart, the whole is preserved; the earth against is but medium

Objett.

Anfw. Why a Paradife in earth and not in the rea of the elements.

Objett.

The earth not the res fting place of the body fimplie.

Objett.

Answ.

Objett.

Answ.

The earth of it felfe is dry and basten.

Objett.
Answ.
Medium & Perfedienie

The earth is not the midft of perfection, but the middle place.

Conclusion.

medium molis, it is but like the middle place, it is like the Navell in the body of man; but not like the heart: and if wee shall consider the right order of the elements and the right order, how all the rest hang upon the first; by this consideration the heavens shall bee the highest, and the earth shall bee the lowest and not the midst.

The conclusion of this is, seeing the earth is the basest of all the elements, we should not seeke our contentment in it neither should we say it is good to be here,
but we should set our affections on things above, Collos.
3.2.

### CHAP. IIII.

Of the situation of the Elements.

Exod. 20. 4. Or in the Water under the earth. De fita

A Lthough the water be said to be under the earth, yet the water as the lightest element is above the earth.

The water is above the earth, therefore Ierusalem is called umbilicus terra, Ezek. 38. 12. The midst of the Land; and Tyrus is sayd to be placed in the heart of the Sea, Ezeh. 28.8. The water is sayd to have a heart, and the earth a Navell; as the heart is above the Navell, so the water naturally is above the earth.

When God created the Waters and the earth, at the first they were mixed together as the Wine and the dregs, but the Lord separated them, and hee caused the earth to fall downelike the dregges of the wine, and the water to rise out of the earth to the circumference.

then

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then he gathered the waters into one place, Gen. 1. cal. led the deepe; whereby the earth and the water, made but one globe, and the earth, being settled as the Center, the water goeth round about it, as the circumference; therefore that position of the Philosophers holds nor, that there is tentimes more water than earth, for as Bodinus faith in his Theatrum naturale, that the highest hill being measured perpendicularly to the superfice of the water, is not a mile of height about the water, and the deepest place in the ocean is not a mile of deepth; therefore there is not fo much water as there is earth, and if the earth were made in a plaine circumference it would fill up all the wastnesse of the deepes, and in Noahs deludge it was but fifteene cubites above the highest mountaine, therefore there would not bee so much water as earth.

The earth being the Center and the water the circumference, they make but one Globe which is proved by the eclipse of the Moone, for when she is eclipsed, there is but one shadow cast up both of the water and the earth upon the body of the Sunne.

By the Eclipse wee learne foure great secrets in nature, first the distance of the earth from the Sunne; secondly the distance of the earth from the Moone; thirdly, the distance of the Sunne from the Moone; and sourthly, that the water and the earth make but one Globe.

First, the discance of the earth from the Sunne, for the Sunne is farther removed from us than the Moone, as we may perceive by the Eclipse; when the shadow is cast upward from the Sunne, it reachest to the body of the Moone, and by measuring the shadow, we know the bignesse of the Sunne, the circumference of the earth, and the bignesse of the Moone, and that the Sunne is bigger than the earth, and the earth bigger than the Moone.

There is not fo much

The earth and the water make but one globe.

Foure great fecrets to be learned from the eclipfe, The Sunne is bigger than the carth.

How to know the diftance of the Moone from the earth.

How to know the diftance of the Moone from the Sunne.

The water and thecarth

That the Sun is bigger than the earth, the formed the shadow sheweth this, for it casteth up the shadow to the Moone Pyramidaliter in star coni, and if the Sunne were not bigger than the earth, then the shadow would rise up like a pillar in infinitum, and then all the planets should be Eclipsed as well as the Moone.

Secondly, by the shadow in the Eclipse wee gather the distance of the Moone from the earth, for the earth Eclipseth no other planet than the Moone, and measure the length of the shadow, and then it will show what distance the Moone is from us.

Thirdly, by the Eclipse of the Sunne wee may know the distance of the Sunne from the Moone, for the Sunne can never be totally eclipsed, because it is both higher and bigger than the Moone; and knowing the bignesse of the bodie of the Moone, wee may understand what distance there is betwixt the Sunne and the Moone by the parts of the earth that are obscured in the Eclipse, for the eclipse of the Sunne is never universall as that of the Moone, for there may bee an Eclipse in Persia or Indea which is not here, & here when it is not there. So measuring the parts of the earth eclipsed, and the bignesse of the sunne above the Moone.

The fourth thing is, that the water and the earth make but one Globe, because the shadow is but one shadow, as the shadow of the Moone cast downe in the Eclipse of the Sunne is but one shadow; but if the water and the earth were two distinct Globes, then they would cast two shadowes.

By

By measuring the length of these two shadowes, we may know the bignesse of the Sun, the Moone and the Earth.

The Eclipse of the Sunne

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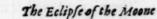
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This stadow stadoweth the distance of the Sun ne from the Moone.

This shadow sneweth the distance of the earth from the moone.

This shadow sheweth the distance of the earth from the sunne,

This shadow sheweth that the earth and the water make but ons globe,

C

Although

The water although higher than the earth, is not miraculously kept

Why the water overs floweth not the earth.

Simile.

Another cause of the drynelle of the earth,

Whether the dryneffe of the earth be natural to it JOR TO

Although the water bee higher than the earth, yet it is not miraculoufly kept within the bounds, but onely by the Law of nature it runneth to the Center.

There is another cause why the earth is drie and the water overfloweth it not, which is the Sunne, who by his light and motion doth heat the moyft parts of the earth and engendereth vapors, which lift up the hils and make many hollow places in the earth; and then the water finding passages, runneth into the deepes of the earth. When wee knead dough the heat worketh upon the mixed body the meale, it elevateth and lifteth up tome parts of it, and maketh fundrie pores and paflages in the leaven fermenting it; fo when the Sunne maketh the vapors, they elevate some parts of the earth: and this wayes there is a passage made for the water to runne into the hollow places of the earth, and fo to drie the earth.

Secondly, the distance of the heaven from the earth is the cause of the drynesse of the earth, for the clements of themselves being without forme, and receiving their formes from the heavens because the earth is fartheft from the heavens, it most imperfectly taketh the round forme, because it is verie drie, and is hardly drawne to the round forme, and the inequalitie of the parts of the earth, maketh that the water overfloweth

not the whole earth.

Whether is the drynesse of the earth, naturall to it, or

against the nature of it?

It is according to the nature of the universe, because it ferveth for a good end, the prefervation of many living creatures: for although it feeme that it is naturall for the lighter element to be above, yet in respect of the universe it is naturall for the earth in many parts to be above the water, it is naturall for the water to runne downe downe, yet lest vacaum bee granted it runneth up, and this course is naturall to it in respect of the Vniverse; and if the drinesse of the Vniverse were altogether violent and not naturall, then it could not continue long, for no violent thing can continue; and moreover if wee shall respect the particular parts of the earth, it is naturall, for the parts of the earth that are high to bee drie, and these which are lowest and nearest the Center, to be covered with water.

He made the water as the lighter element to goe above; and the earth as the heavier element to bee loweft. It was an old opinion of some that the earth did swim in the water, as a ship doth in the Sea, which opinion Thales Milesius held, as Aristot. sheweth: hence they gathered that there were no antipodes, and that men lived not in another hemisphere, and when one held that there were Antipodes, Bonifacius who was the Popes Legat in Germanie, would have him excommunit

cated for that Jobannes Aventinus, lib. 3.

Pfal. 136.6. who firesched out the earth above the waters.

But lob faith, cap. 26. 7. He hangeth the earth upon no-

thing, and David Pfal 104. 5. Who bath founded the earth upon her pillars, Symmachus, it in inseres avins super sedes suas. The earth is said to be founded in the water, not that the water is under the earth, but in respect of some parts of it, hee hath founded it upon the waters, gnal is put pro in here, as Mat. 27. 19. in stibunali gnal pro in; so Esay 38. 20. [gnal beth Ichova,] in domo domini: so gnal pro in, juxta, as Pharao food [gnal hajeor] juxta flumen. So Pfal. 1. as a tree planted [gnal] juxta rivos: thirdly gnal notat supereminentiam, and so the earth is higher than the water for the commoditie of man, and beaft, but naturally the water should be above the earth. Lastly gnal is put for sum as both the

men and the women came, gnal, Exod, 35.22. fo 2 Pet.3.5.

The opinion of fome who held that the earth did (wim in the water, Arif. lib. 3. Ar calo cap. 13.
Augustine de civir: dei. lib. 16.cap. 19.Lactanri-us leb; 3. inflit. cap. 24.

Object.

Answ.

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How the earth is faid to be of the water.

Objett.

Anfw. How the fea is faid to be lower than the earth.

God hath fet bounds

The faolifineffe of fome who have thought to command the fea.

the earth is fayd to be of the water, and by the water, but Peter meaneth not that the earth is sustained by the water: so Noah is sayd to bee saved na i sald; not by the water, but in the water.

But David seemeth to make the sea lower than the earth, Pfal. 107. They that goe downe into the Sea.

If we will compare the coasts and the necrest sea, then the Land is higher than the sea; but if we will compare the Land and the maine sea, then the sea is higher than the Land, and therefore the sea is called altum.

The Lord hath fet bounds to the fea, and with a compasse hath drawne a line how farre the fea should come. Circinavit. 10b. 38. 11. Ier. 5. 22. Will ye not tremble at my presence, who hath placed the sand for the bounds of the sea? Wee are to seare him as well in his worke of nature here [for wee see both his power and his wisedome] as we are to seare him when hee represent it onely by miracles.

Xerxes was most impudent who tooke upon him to make a bridge over Hellefpont, and charged the lea under paine of disobedience not to cast it downe; and threatned that he would fcourge and whippe the fea if it did fo. These princes who assayed only to cut the pasfages of Peloponesus where Corinth flood, as Claudius, Cafar Demerrin and Nero, could never effe &uate this bufinefic. So Sefoftratus and Darius went to cut the Land betwixt the Mediterran sea, and the red Sea, but they were glad to leave off this worke, left the Sea should have overflowed the Land; fo Trajan thought to have cut a paffage betwixt Nilus and the red Sea, but could never effectuate it; all which teach us, that it is the Lord onely who fetteth bounds to the fea, and it is hee that stoppeth it by his mightie power. The example of Canntw King of England is memorable for this purpose, for when

when his flatterers flattered him too much (as Polydere Virgil testifieth] he caused to bring his chaire of estate to the Sea shore, when it was ebbing, and he sitting in it caused his heraulds to proclaime and to charge the Sea under paine of disobedience that it should not approach to his chaire of estate, but the Sea keeping it ordinarie course, made the King and all his Courtiers to remove; then the King tooke occasion to speake unto these flatterers, after this manner, Ye see that I am but a mortall man, whom neither sea nor winde will obey, therefore learne to search him who hath power to set bounds to the sea, and to whom both the winde and the sea doth obey, Mark. 4. 39.

The Conclusion of this is, although the water bee above the earth, and should overflow it naturally, yet the Lord faith, this farre thou shalt come and no farther, 106. 38. 11. fo the Lord hath let bounds to the pride of the enemies of the Church. David when he speaketh of the waters, Pfal. 124. hee called them aqua superbie, [maym bazedonim] and this word leremie ufeth to expreffe the proud heart of man, Iere. 49.6. and the Law useth it when it speaketh of a man, who killeth one in the pride of his heart: the Lord can represse this proud Sea, Mark. 4. 39. The wind ceased, and there was a great calme, in the Greeke it is more emphaticall ipipurs, hee put a bridle in the mouth of the fea, that it could rage no more: as the Lord can put a bridle in the mouth of the fea, fo hee hath a hooke in the nofe of the tyrants on the earth, and as he limitateth the waters, fo he limitateth the pride of tyrants. In the winter when there are greatest stormes the Lord maketh some Halcyon or calme dayes, that this bird may hatch her young ones: fothe Lord in the greatest rage and furie of his enemies can calme the storme, that the Church of God may bring forth children to him, and referveth fome dry place for them. CHAP.

Conclusion.

מים הורונים אור (uperbire:

epipase a pipos fre.

God that bridled the lea, can affivege the furie of the enemies of his Church,

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## CHAP. V.

That the waters come from the fea, and returne to the fea againe.

Ecclef. 1. 7. All the rivers run to the Sea, yet the Sea is not full; unto the place from whence the rivers came, thence they returne againe.

He sea is like the Liver in the body, which by the veines fendeth blood to the whole parts of the body, so doth the sea to all the parts of the earth.

That the waters come from the fea, first it is cleare, for although much water commeth into the Sea, yet it increaseth nothing, and the reason of thisis, because as much goeth from the Sea as commeth to it; and that of Ecclefiafies may be applyed here, As riches increase To doe they that eate them; if the Sea receive much, it gi-

veth out as much againe.

Secondly, Gods testimonie is the greatest proofe to proove that they come from the fea, lob. 38. 16. An wenisti usque ad fletus maris [nibhki jam] which may bee translated the teares of the fea: why are they called the teares of the fea? because the fountaines come from the depth of the fea, through the earth as teares trickle from the eyes. Pfal. 104. 13. He matereth the bils from bis chambers, that is, from the cloudes above, and verf. 10. He sendeth the springs into the vallies which run among the bils, not onely the waters which fall from the hils, but also these which he sendeth from the veines of the earth. And here most plainely it appeareth, Edelef. 1. 7. That all the waters come from the fea, and he who know-

Reasons shewing that the waters come from the fea.

Retus maris.

Gods owne sestimonie theweth that the waters come from the fea.

eth full well the secrets of the heart, and the many turnings and windings which are in it, knoweth full well the many wayes how these waters turne and winde from the Sea; and he that knoweth the way of a serpent upon a stone, and the wayes of a man with a maid, and the way of an Eagle in the ayre, and the way of a ship in the Sea, Prov. 30.19. Knoweth full well these turnings of the waters from the Sea, and how the waters come through the secret passages of the earth, to the Caspian sea, although there be no passages seene betwixt them; and as sordan when it runneth into the dead sea runneth by secret passages under the earth to the sea, so doth the waters come by secret passages from the Mediterran sea to the Caspian sea, and backe againe:

In the deepth of the earth there are hollow places which breed winds, these winds carry up the waters, the waters againe presse downe the winds, and the winds being borne downe by the waters feeke apaffage through the earth, and make a way for the fea to run through the veines of the earth, and feeke to highest places, and of these came the fountaines; and because of the continual strife betwixt the sea and the winds, the water never faileth in the fountaines; and comming once to the fountaines, then they run backe againeto the sea. The waters of the floodes come also from the Sca, Iere. 10.13. When he uttereth bis veyce there is a noyfe of waters in the beavens, and hee caufeth the vapors to ascend from the ends of the earth, that is, out of the fea, and thefe waters returne againe to the fea. These then who hold that the waters are bred of congealed ayre in the cavernes of the earth, are deceived.

If all the waters come from the sea, how commeth it that the waters are sweet in the rivers, and salt in the

The waters come and goe to the fea by secret passages,

How the waters are carried to the fountaines,

The waters of the floods come from the

Queft,

Salt

Answ.

Why the waters lole the faltneffe.

Simile.

Why the waters are of different colours and divers effects.

Simile.

Why thefea is falt and not the floods.

Salt water by Art may be made fweete, much more may nature make it; by running through the veines of the earth it loseth the faltnesse of it. And as children when they are carried to a strange country forget their mother tongue, so the rivers, being farre distant from the sea, it is no marvaile that they lose their originall faltnesse, and forget as it were their mother tongue; and this running through the earth maketh them also of a different colour and of diverse effeets; Nilm maketh the Land fat, when it overfloweth, and Euphrates maketh it leane that the cornes should not bee too ranke, but this is onely accidentall by reason of the ground, out of which they spring. For as, All men were created of one blood, Act. 17. but accidentally they differ in their colour, for these who dwell nearest the firie zone are blacke, and these who dwell farthest from it, some of them are tawnie, and some of them are of the Olive colour, their colour varieth in respect of the climate under which they dwell; so these who dwell under the equinoctiall, their shadowes goe round about them, we who dwel on this fide of the line, our bodies cast their shadowes to the North, but those who dwell upon the South of the line, their bodies cast their shadowes to the South, according to the diversitie of the climats mens shadowes varie. So according to the diverse natures of the earth, the rivers produce diverse effects which are not found in the Sea.

The Sea is falt for many necessary uses, which are no wayes necessary in the floods, first he hath made the sea salt to keepe it from putrefaction, which is not necessary in the floods because of their swift motion and running still. Secondly, he hath made the sea salt, for the breeding and nourishing of great siles being both hotter and thicker, which use is not necessary to the ri-

vers

vers, because they breed but small files.

The sea is salt, the dead sea is called the salt sea, Gen. 14.3. But the whole sea is salt also, as experience teacheth and the Scripture testifieth, sonas 1.5. the marriners seared, in the original it is [hammelachim] the salt men seared: why are they called the salt men? because they rowed in the salt sea, and the sea wherein they were now, was not the dead sea but the Mediterran sea.

There are diverse motions found in the sea which are not found in the rivers, therefore it may seeme that they proceed not from the sea: first, the sea hath fluxum adaquationis; secondly, it hath motum agitationis; thirdly, it hath motum fluxus onely: the rivers have but onely motum fluxus common with the sea, but none of the other three sorts of motions.

The sca is that element which followeth the motion of the heavens, and the heavens worke upon it by heate and motion, and this motion is made by the Sunne and ruled by the Moone, and herein it followeth the Sunne and floweth from the East to the West: the rives Tanais runneth into Meotis, Meotis into Hellespont, Hellespont into the Mediterran sea, the Mediterran sea into the Ocean sea, the Ocean sea into the Tartarian sea, and the Tartarian sea into Meotis againe.

The second motion of the sea is motion agitationic, when the waves of the sea swell up and beate one against another; of this motion David speaketh Pfal. 107. The waves ascended up unto the heaviens.

The third motion of the sea is mot in flaxin by reflaxin, whereby it sendeth forth waters from the deepes and they returne backe thither againe: the rivers have none of these three motions, these three are all proper to their mother the sea, but they have motion flaxin common with their mother.

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Object.

Divers motions of

Anfw.

The fea followeth the motion of the heavens.

The motion of the Rivers.

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Conclusion.

The conclusion of this is, as all the waters goe from the sea, and returne to the sea againe, so as we receive all graces from God, wee must returne all thankes to him againe, nams is gratiarum recursus cessat, gratiarum decursus cessat.

# CHAP. VI.

Whether the Windes have any weight or not?

10b. 28. 25. He maketh the weight for the winds.

Od by his power restraineth the waters that they dovershow not the whole earth, therefore 106 saith that be weighteth them by measure, lest they abounding too much should breake up the sountaines of the deepes as they did in Noahs time, therefore he sitteth the water to the Center of the earth, so 106 addeth, who maketh the weight for the winds: and as hee admired before, why the water overshowed not the whole earth, so he admireth now why the winds ascend not up through the whole earth, but are caried about the earth, and are kept downe by a certaine weight.

Weight and levitie are not the first qualities of things, but they arise from the first qualities: these which are the first qualities are made of no other, and the qualities of all creatures are made of them, and one of them striveth against another & agunt invicem, and two of them are active and two of them passive; active are hot and cold, and passive are humiditie and dry-

neffe

Weight and levitie ought not to bee reckoned amongst the first qualities, because non agunt invicem, one

The winds are kept downe by a certaine weight,

Non prime fed orte. Weight and levitie are I notthe first qualities. of them doth not fight against another, as heat and cold doe, they depend upon heat and cold; wee may give a reason why the earth is heavie, because it is cold. but we cannot give a reason why it is cold, but here wee must rest as in the first simple quality.

If levity and weight were qualities in things according to certaine degrees as things are hot or cold, then one thing should weigh an ounce, and another a pound; but this is not found in heavie things simplie, but in heavie things compared with other things, and then they are fayd to be light or heavie, and they are not a solute qualities but have still a relation to some other thing. Things become not sweeter or sowrer changing them from one place to another, but weight and levitie doe alter according to the midst, and have still relation to some other thing.

That which is heavie or light is confidered two manner of wayes, first in respect of the place, secondly, in respect of the midst; inrespect of the place, that which is most simple goeth necrest the Center, as water if it be mixed with wine it descendeth farthest downe seeking towardsthe Center. It ye put water first in the glasse, and then powre wine into it, he that drinketh first shall drinke pure wine, and he who drinketh laft, shall drinke onely water; but if wine bee powred first in the glaffe and water upon it, then it maketn a small mixture, becaule the water feeketh to the owne place descending downeward, and the wine to the owne place afcending upward; and by this we may try another conclusion, to find out the pure wine from the mixed, if ye pierce an hogs head at the uppermost part, if there be both water and wine in it, ye shall draw out the pure wine; but if ye pierce it below, then the water shall come forth first, and next the wine.

Secondly, weight and levitie are considered in re-

Reasons proving that weight and Levitie are not first qualities. Weight and levitie doe change according to the mide.

spect of the midst, for they vary much changing the midft; example; take a maffe of pure gold, and a maffe of that which is mixed gold, and weigh them both first in the ayre with a paire of ballances, and then they are of equall weight, but finke them both in the ballance halfe a foote deepe in the water, then the mixed gold shall be found much more heavier in the water than it was in the ayre: the reason of this is the porositie, the ballance is onely the judge of the weight of things and reduceth them to one qualitie, but they being funcke in the water, the water judgeth of their qualitie, which is the lighter, and which is the weightier, the water trieth that but by accident onely, by the porofitie of the mettall, but the ballance trieth it per fe, for the water entring into the impure mettall, because of the porofitie of it maketh it descend downeward, and the pure mettall having no pores in it retaineth still the same weight which it had in the ayre; and thus the mixture or mixed mettall varieth according to the midst here, the water. The ayre is seene sometimes going up, and sometimes going downe, and wee know not which is the proper Center of it, untill it enter into the hollow places of the earth, and then it bursteth upward, and then wee know that the Center of it is above here, and the earth is the midst or judge to trie this, as the water was to try the pure mettall from the impure. When the pure mettall and the mixed mettall are in the water, to know how much the one is better than the other, adde to the mixed gold in the water a peece of pure gold, and so make the ballance of equall weight in the water, and that addition put to the mixed gold in the water will shew you the difference betwixt the pure gold and the mixed gold, here we see, mutato medio mutatur pondw, the midst being changed, the weight is changcd.

If ye weigh 21 pounds of Lead in the ayre, and so much gold of equall weight, and sincke the ballance in the water, the gold shall bee but seventeene pound weight and the lead shall be one and twentie; the reason of this is the porositie of the lead which sinketh in the water: so weigh thirtie one ounces of silver in the ayre, and thirtie one ounces of gold, and put them in the water, the gold shall be thirtie one still, but the silver will be thirtie six.

The winde is an exhalation which is more groffe than the pure and subtile ayre, but more subtile than the groffe exhalations which come out of the earth; therefore the winde for the subtilitie of it, ascendeth to the lowest religion of the ayre the clouds, but it is carried downe by the weight of it from the more pure and cleare region of the ayre, yet it cannot descend to the earth, because of the thicke and grosse vapours weh arise out of the earth still, for they must bee lowest, and it cannot ascend through the more subtile ayre, for the lightest must alwayes be highest, and having no place to rest in, it is carried about, and carrieth about the clouds with it; therefore the weight which God made to the winde was this, to varie according to the midft, for compare the winde with the groffer exhalations of the earth, then it is light, but compare it againe with the pure and subtile ayre, then it is heavie: so weight and levitie in the winde are onely in comparison,

The conclusion of this is, As things change their weight being compared with this or that, so doe things varie before God, and that which is in high request amongst men is abhomination before God. Baltbasser for all the honour that he had before men, yet when he was weighed before the Lord hee was found light, Dan. 5.

CHAP.

How the winds are weighed.

Conclusion.

### CHAP. VII.

Whether the water or the fire be the more excellent Element.

2 Peter 3.7. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

There was a controversie upon a time, betweene the fire and the water, which of them were the more excellent element, and he who stood for the water alledged these reasons.

Frst, the water is the most profitable element to man, and he standeth most in need of it, at all times both in Sommer and Winter, by night and by day, & it is profitable both to sicke and whole persons, but the fire is many times hurtfull to man.

Secondly, that which was found out fince the beginning, and was not from the beginning, is not so necessary as that which was first from the beginning: Nature furnished that as simplienecessary; Art found out this but for superfluous uses, it can never be shewn that man wanted water, neither is there any amongst the most excellent men, that are sayd to be inventers of the water as Prometheus was of the fire; and the life of man was long without fire, but never without water.

Thirdly, there are many people, that have not the use of fire, but there is no people in the world, but have the use of water, no man can live without water; but Disgens never vsed fire, and many other creatures live without fire, and are nourished onely in the water: doe

Reasons proving the water to be the more excellent element.

Reaf. I.

Reaf. 2.

Reaf. 3.

not the fish live in the sea? beasts upon raw slesh and upon rootes? and no creature liveth without water.

Fourthly, no creature liveth in the fire (for that of the Salamander is but a fable that it liveth in the fire, it deliteth to be necrethe fire, for the coldnesse of it) but the greatest creatures and a multitude of diverse kinde live in the water.

Fiftly, that is thought to beethe most excellent element which standerh in need of the least preparation, but the fire hath need of much wood, and coale to nourish it, but the water is such an element as it standeth in neede of nothing to maintaine it, & mihilentra se desiderat.

Sixtly, That element is judged, most necessarie and profitable which may bee joyned with another, as the water admitteth the fire, for ye may heate it, but the fire never admitteth the water, ignic nunquam humidus, aqua sape calida.

Seventhly, there are foure elements, and the water hath brought forth the fea, which wee may terme the fift element because it is as profitable to us as any of the rest, for what commerce would men have together without the sea? it breedeth interchange and commerce amongst Nations, and as Heraclitus sayd, if wee wanted the Sunne, we should live in perpetuall darkenesse, so we may say, if we wanted the sea, we should live like barbarous people and wild creatures.

Eightly, when the heathen sent their embassadors to any nation that they would have subdued to them, they desired of them terram & aquam, and they in token of subjection sent them water and earth because all commandement is either by sea on by land, and all possessions and riches are gotten out either of the sea or land; and in the body of man, the water and the earth are the

Reafon, 4.

Reason, 5.

Reafon, 6.

Reason, 7

Reason, 8.

The manner how the hearhen subdued other Nations.

Herodotus libro Scythas

elements which prevaile most, when Darius sent to the King of Seythia, he desired the King to send him water and earth, and when the King of Seythia had sent him a Fowle, a Mouse, and a Frog, and five arrowes; Darius interpreted the matter this wayes, that the Mouse signified the earth, because the Mouse is bred in the earth, and liveth upon the same things which man doth; the frog to be the water, because it liveth in the water, and the sowle to behis horses, because it liveth in the water, and the sowle to behis horses, because it is likest unto a horse for swiftnesse, and the five arrowes which hee sent to him (for they were excellent archers) signified that he would yeeld unto him, and deliver all his strength and armour unto him, when they required the earth and water in token of subjection, this sheweth the excellencie of the water above the fire.

Reason, 9.
Reasons proving the fire to be the more excellent element.

We are baptized by water and not by fire.

In the creation when God created the foure elements, the water and the earth, were but like the matter; the ayre and the fire like the forme, forming and fashioning these dead and dull elements, for what were the water and the earth without the fire to cherish them? take heate from the water, it doth putrishe, as wee see in standing waters, which wanting motion (which breedeth heat) putrishe and corrupt; but the running waters we call them living waters, because the motion keepeth heat in them.

Reafon, 2.

Take away heat from living creatures, they die prefently, there is moysture found in the creatures after they are dead but no heat, therefore water is not so necessarie as the fire, and in effect we may say, that death is nothing but a privation of heat.

Reason, 3.

These things which have least heate in them, have least perfect life, as we see in the body of man, the nailes and the hayre being farthest removed from the heart, and consequently from heat, are most imperfect of all the parts of the body.

How necessary hath the use of fire beene for the fir	n.
ding out of all Arts and preserving of them, and there	
fore the heathen made Vulcanthe chiefe inventer of a	!!
arts, but the water hath no use in the invention of Arts	5,
therefore not fo excellent as the fire.	-
The Phile Contract of the Company of any shatel	-

The Philosopher sayd that sleepe tooke up the halfe of a mans life which is but a short time, but if a man cannot sleepe in the night, then the fire serveth with the light of it to make as it were a second day to him, and taketh away the difference betwixt the day and the night.

That is the most excellent element which serveth for the temperature of the most excellent sense, and this is seene most in the sense of seeing, which is as it were a first substance. This sense is most profitable for us, to behold the workes of God.

And where it is objected that the water admitteth the fire to be joyned with it, therefore it is most excellent.

When the water is hot and cureth us, this proceedeth more from the heat than from the water, and this argueth rather an imperfection in the water than any defert in the fire.

Where it is objected that some men live without fire, and all the beasts live without it.

Although they want the outward element, yet they have aboundance of heat within them: what make the fea more profitable than other waters? is it not the heate of it? And creatures doe not grow by humor onely, but by hot humor, for the colder that the waters are the lefte fruitfull they be.

Nothing liveth in the element of the fire, as it doth in water.

The element of the fire in it selfe is so pure that composed bodies cannot live in it; this argueth no defect in D 2 the Reaf. 4.

Reaf. 5.

Reaf. 6.

Answers to the objec-

Objett.

Anjw.

ObjeA.

Anfw.

Objett.

Anfa.

the element, but onely the grofnesse of composed bodies; and nothing liveth without the fire, for every thing that liketh hath the naturall heate to preferve it.

But wee are baptized with water, and not with fire.

This proveth onely the water to be the better element for this use, but it doth not prove simply that the water is the better element: the earth which is the bafeft of all the elements, furnisheth bread and wine, for the facrament, yet this will not prove the earth to bee the

best element.

Dierodus Siculus rerum antia. lib. 2.cap. 1. Plutarchus in convivio (estem fapientum,

Lib. 2. ecclef. hift.

Vide Suidam in voce Camppet.

The Egyptians who held themselves to be the most ancient people of the worldand the most noble people, contended with three diverse nations; first, they contended with the Scythians for their antiquitie: fecondly, with the Ethiopians for their wisedome, thirdly, they contended with the Chaldeans for their God: the Agyptians had the water for their god; and the Chaldeans had the fire for their god, and the Chaldeans fayd that their God, the fire was the more excellent god because it was a part of the Sunne. And Rufinus faith that the Chaldeans went in the dayes of Constantine through many parts of the earth, to prove the excellencie of their god the fire, and their god burnt the rest of the images, but when they came to Egypt, and there appointed a day of triall for their gods, the Agyptians brought forth the huge image of Nilus which was hollow within, and filling it with water bored some holes in it, and closed them with wax artificially, that they could not be discerned. The Chaldeans set their god the fire round about the image, but the fire melting the wax, the water gushed out in aboundance, and so quenched the Chaldeans God the fire: the Egyptians concluded by this that the water their element was a more excellent goddesse than the fire; see how the blind heathen then here had neither grace nor reason; they wanted grace forgetting the Creator to worship the creature; and then they wanted reason, for when the water is cast upon the fire, the fire is not extinguished but ascendeth up to the owne element of it.

The conclusion of this: although both these elements be necessarie for the use of man, yet simply the fire is

the more excellent element.

Conclusion.

## CHAP. VIII.

Of the Meteors, the dew, and the Spirituall applications of it.

Sthere are fundry forts of Meteors engendered in The fuperiour region of the ayre, fo there are Meteors bred in the inferiour region of the ayre, the dew and the hoare-froft; and the cause of these are the exhalations drawne up by the Sunne in the day time, the Sunne going away, and the night comming in place of ir: these vapors are condensate by the coldnesse of the night, and if the cold be not vehement as it falleth out in the Spring time and the Summer, it breedeth the dew, which is a small fort of raine, refreshing the graffe and the hearbs, and the Hebrewes call it tal and the Greekes spocos : out if the cold be more vehement, then the vapors are more consolidated, and that breedeth the hoarefrost, which falling upon the graffe, and herbs, are like a little fnow: this dew & hoare-frost when they be engendered, are bred in the clouds; but this cloud is fo small and thin that it obnubilateth not the ayre: when the South winde bloweth foftly, then the dew is bred; D 3 and

Some Meteors bred in the superior and some in the suferior region of the Ayre,

Sie G.

Why colder at the Sunrifing than before.

A comparison taken from the falling of the dew.

Things proper to the dew applied to Christ,

and the hoare-frost, when the North winde bloweth, and they are engendered in the morning and evening: In the evening, for then the Sunne beames goe away, and in the morning when the Sunne rifeth, the clouds melt and the watrie humors fall downe, therefore about the Sunne rifing we finde the cold to beevehement.

The Prophet Efay faith, Chap. 45. 8. Droppe downe yee heavens from above, and let the skyes poure downerighteou (neffe: let the earth open, and let them bring forth (alvation. Here the Prophet taketh a comparison from the falling downe of the dew upon the earth, to shew the concepti-

on of Christ in the wombe of the Virgin.

And first hee beggeth for that celestiall grace from the heavens, for thefethings which come from the heavens are the most excellent, even in the conceit of the heathen, and that which they made much of, they called it delap (um de calo. Now this is most fitly applied to Christ, lob. 3.13. No man ascended up to beaven but he that came downe from heaven, even the Son of man which is in heaven: 10 Ioh. 8.23. Ye are from beneath, & am from above. and I Cor. 15.47. The first man is of the earth earthly, the second man is the Lord from beaven. And hee delireth that luft one to come downe & quench our thirft, for without this dew the fleece will be drie, Indg. 6. 36. and fo the ground shall be drie. So without this spirituall dew men shall be barren, like the mountaines of Gilboa, 2 Sam. 1. 21.

As the dew falleth upon the ground, without any noyfe, and wee feele it not, and as the haile and the raine fall, and wee fee it not when it falleth; fo when our Lord Iesus Christ, was conceived, in the Wombe of the Virgin, who perceived it, or tooke notice of it, except the Angels, and his Mother Ma-

rie ?

Se.

Secondly when Manna fell, there fel first a dew in the campe; and so before Christ was conceived in the wombe of the Virgin, the dew of the Holy Ghost came and over-shadowed her.

Thirdly, when the dew falleth, it imitigates the fcorching heat, so when the world was scorched with the heat of Gods wrath for butning in sinne, then hee sent the Sunne of righteousnesse to refresh them.

And lastly, the clouds are bidden drop downe righteon neffe, the cloudes a signe of aboundance, the clouds, who willingly drop downe and liberallie, the clouds, who dropp not downe partially: So this righteous neffe of Icsus Christ commeth freely from the heavens in great aboundance, and not partially distributed to men.

The Conclusion of this is, as Cannan was a land bleffed of God, and his eyes were upon it from the beginning of the yeere to the end, it was a Land that drinketh in the water of the raine of beaven, Deut. 11. 12. So the Church is a land blessed for ever, and watered with that celestiall dew that came from heaven.

Conclusion.

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#### CHAP. IX.

Of bodies perfectly composed, and first of the met-

Iere. 6.29. The bellowes are burnt, the Lead is consumed of the fire, the founder melteth in vaine; for the wicked are not plucks away, reprobate Silver shall men call them.

The lewes divide their Physickes into three forts, first [Domes] filens. Secondly [tzemah] germen; thirdly, [chaja] vivum: they call all the minerals, filens, they call vegetative things, germen, and the living things they call vivum.

The Lord to shew the nature of the wicked and hypocritical I lewes, borroweth a comparison from the mettals, filver and lead: for as the silver-smith before he melts the silver, hee putteth lead to it, to make it melt the better; so the Lord threatned first the notorious wicked I lewes, to see if by them hee might draw hypocrites (who held themselves to be good silver) to repentance and to melt.

The mettals are bred by the heat of the Sunne, and then by cold they grow together, and are confolidated: although they be confolidated by cold, yet they are not bred by cold, but by the heate of the Sunne. If the confolidating or gathering of them together were the cause of their being, then the melting of them should cause them to perish: the heat of the Sunne, drawing up the vapors and exhalations, is the first cause of engendering the mettalls, and then commeth the cold and consolidateth them; for as the Meteors are bred in the ayre, of vapors and exhalations drawne up into the ayre out of the earth, so are mettals bred in the earth of these exhalations drawne up by the Sunne, but hindered and kept

קום הומם הומם מניהה של germen

Why the Lord borrows eththis comparison from the filver (mith.

How the mettals are bred,

within

within the earth, that they cannot ascend any higher; then they congeale and confolidate about the stones or fome other parts of the earth, therefore they are called metalla, id eff, usla and yerousva, that is, which is en gendered or bred about or with some other thing, as gold about filver, and filver about braffe, and fometime

about yron or braffe.

The mettals generally are of a watrie substance, and all of them have leffe or more water in them; all the mettals can melt in the fire, and the fire being removed they consolidate againe, which sheweth us that they are of a watrie substance and participateth both of water and earth. The mettals when they are melted by the fire, they are not like Ice, for when the Ice is frozen it is fiill but water, and is capable of no other forme; but the mettals besides that they can be melted, they receive other formes, which the Ice cannot receive, being still water and not mettall. Stones may be broken, and brufed & sometimes they may be hewed, but they cannot be melted as the mettalls. Yron, braffe, and Lead, hive more earth in them, than the gold or filver, as we may perceive by the ruft which they contract: gold and filver have more free of earth than other mettals are, and they are more decocted water than the reft.

Now let us make a comparison betwixt gold and lead, Gold hath leffe carth, and more water in it than lead, yet it is heavier than lead, because it hath no pores in it, to let in the ayre as lead hathayet it melteth not fo soone as the Lead doth, because the water is more perfeetly mixed in the gold, than in the Lead, and the gold being more folide keepeth the watrie element better

than the lead doth.

Then let us compare lead and filver together, lead hath more earth in it than filver hath, and the water floweth sooner out of it than out of the filver, because

The mettals arc of a watrie fubftance.

A comparison betwist gold and filvert

Why the gold melteth not fo foone as the Lead doth,

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Why Lead isput to fils

The application of the comparison.

God findeth few that are good filver.

Conclusion:

it is not so solide; it hath more earth in it then silver hath, and therefore it is hotter when it is melted than silver, and it melteth sooner than silver, because the water is not so perfectly mixed in it as in silver; therefore the silver Smith when he would melt silver putteth lead to it, to cause it to melt the sooner, and this the Latines call replumbare argentum to leaden the silver.

The application of the comparison is this, that the hypocriticals lewes are like yron and steele, and not like silver as they would appeare; for they are so farre from separating themselves from the wicked, that they are altogether like Iron and steele that can hardly melt: the bellowes are burnt, that is, the Prophet hath spent his travell in vaine amongst them, and the most notorious wicked men a mongst them are like the lead which is burnt up; yet hypocrites by their example will not melt, but remain indurate and as hard hearted as before, therefore they are but reprobate silver, and the Lord shall reject them.

When the Lord commeth to his Church to separate drosse from the silver, he scarcely getteth the third part as good silver: Zach. 13. 8. 9. And I will bring the third part through the fire, and will refine them as silver is resined: happy are these who are of this little handfull and of this third part, but as for the wicked he will put them away out of the earth like drosse, Pal. 119. 119.

The conclusion of this is, when the Lord threatneth his judgements against notorious wicked sinners, then it is time for hypocrites to repent, lest the same judgement overtake them.

CHAP.

# CHAP. IX.

Of the diverse names that gold bath in the Scripture.

1 Kings 9.28. And they came to Ophir, and fetched from thence gold.

First gold is called Zahabb, which is common to all

forts of gold, 2 King. 5. 5.

The second name which it hath, it is called, aurum ophir, 10b. 22.24. torrentes ophir: not that ophir signified gold, but the sloods out of which the gold was gathered were called ophir, not this ophir from whence Salomon brought his gold afterward, but a river neere the Land of Vz.

The third name, that it hath, it is called Aurum Paz from the roote Pazaz which signifieth to make soft, but afterward it was called aurum ophaz and muphaz, Iere. 10. from the places from whence it was taken. 10b speaketh of topheth as an appellative, and yet it was turned afterwards into a proper name of a place of torment; so aurum paz, at the first might be an appellative, but afterward became a proper name: so Carmel at the first, was a proper name, but afterwards it was changed into an appellative name, for any fertile place. So Paradise was first a proper name, but afterward became appellative, Ecces. 2.5. I made me Paradises: so Tarshish pro oceano: so Ezek. 17. 4. He cropt off the top of his young twigges and carried it to Canaan, that is, to Babylon the land of merchandise: see Prov. 21.24.

The fourth epithet is [tharment of fossile, which is rather a name of the art, than a name fignifying the effence of the gold, as obrysum fignished rather the Art about the sining of the gold, than the substance of

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The Scriptures give diverse names to gold, to note the excellencie ofit.

In Nabuch Adnez 2 Ars vision, the metrals are set downers fignific the hardresse of the monars chies, and not their exs cellencie, the gold, 10b. 41.22. Pfal. 67. 14. and Salomon alludeth to this fort of gold, Prou. 8. chuse my doctrine as pure sold, separate from all base and vile things:

The fift epithete is chethem, it is that fort of gold which is engraven curiously, and when it hath Ophir or Ophaz joyned with it, then they fignifie the matter, and it fignifieth the forme: 1 King. 10.25. And they brought every man his present, vessels of silver and vessels of gold, which were vessels of great price, not onely for the substance, but also for curious workemanship.

The fixtepithete is segor, as ye would say, includens, the gold which is elaboratly wrought and cunningly set within silver, Prov. 15.11. Apples of gold put in silver, cut like networke, and requireth great skill in this art to set it right, the Hebrewes call it [musgor] inclusor, and therefore 2 King. 24.24. The King of Babylon caried away with him all the tradsemenand Inclusores, noting them as speciall cunning men.

The last epithete is Parvaym, and it is called 2 Chron.
3. 7. the gold of Parvana, from the place from whence it

was brought.

All these names the Scriptures give to gold, to note the excellencie and divertitie of it, but in that vision of Daniel, where he faw an image whose head was of gold, the gold is not fet downe there to fignifie the most excellent monarchie, but the mettals are fet downe there, to fignifie their hardnesse; the gold the softest, the silver harder, the braffe more hard, and the yron hardest of all; we mult not then make the comparison, from theglistering of the gold to expresse the florishing eflate of the Babilonian Empire, or that the filver fignified the slorious estate of the Medes, but onely the bardnesse of the mettall is marked here, the gold being ductile and plicable, signified that they should not have fo hardentertainement under the Babilonians as under the Perfians. Secondly. Secondly, the head of gold signified the Babylonian Empire, as Daniel expoundeth it to Nebuchadnezzer, Dan 2.38. Thon art this head of gold; the Babylonian Empire is called gold, because the Babylonians spoyled all the treasures of the Temple; the Persians are called silver because they spoyled the Babylonians, yet they got not so great a treasure as the Babylonians got: the Grecians are called brasse, they spoyled the Persians, yet got not so great a treasure as the Persians got: the Romans are called yron and clay, for before they overthrew the Grecians they wore rings of yron upon their singers, and their treasure was but yron: but when the Vandals, Gothes and Hunnes spoyled Rome, they got but onely clay.

The conclusion of this is, although the gold have many excellent epithetes in the Scripture, yet the Prophet Habakuk calleth it [gnabhtit] densum intum, Hab.2.
6. To teach us not to set our affections upon it or defire it, for when men have loaded themselves with it.

it is but thicke clay.

CHAP. X.

The blessing of God, and the influence of the bear vens, make things fertile below here.

Hosea 2: 21. I will heare the heavens, and they shall heare the earth, and the earth shall heare the Corne and the Wines, and they shall heare I wreel.

WE have spoken before of mettals which the Iewescal [domes] silens, now it resteth to speake of that which they call [Zemeh] germinans, & [chaj4]

Why the Babylonian E mpire called glod:

Why the Perfian Empire called filver,

Why the Grecians called braffe,

Why the Romans called Iron,

Constusion.

שונים עבטים ליונות ליו

בוחם רומם

Deut du Seminens calum du Ser, metapho; proprie,

How Godis fayd to

Dens operat Suppossi tur ratione. Sirinin.

Simile.

The bleffing of God called the staffe of bread.

vivum. God who created the trees, fruits and man, hee heareth them, and maketh them to heare one another, God heareth eminenter, he that planted the eare shall hee not beare? Pfal. 94. 9. the heavens and the earth heare metaphorice, and man heareth properly.

God heareth the heavens when hee giveth his influence and bleffing unto them to make them nourish the

things below here.

When God worketh upon the creatures below here, he worketh either mediatly or immediately; hee worketh immediatly vel ratione virtutis vel suppositi; hee worketh immediatly ratione virtutis, because all vertue proceedeth onely from him, as the Sunne worketh immediately ratione virtatis because it hath the vertue from it selfe, and not from another: the Moone againe worketh mediate ratione virtutis because shee hath the vertue and heate from the Sunne, and heateth not first, of it felte: Man livesh not by bread onely but by every word that proceedeth out of the mouth of God, Mat. 4.4. The power to nourish and feede cometh immediately from God. A man is in a confumption, he commeth to advise with a Physitian, the Physitian biddeth him take lo much water and heate it, and then to take fuch herbs and put into it, and make a decoction thereof; the patient taketh water and drinketh it, but hee leaveth out the herbs and dieth of the confumption. The bleffing of God in Phylicke or in meat is like the hearbs put into the water, and if it be left out, the creatures cannot nourish us: this bleffing of God in the creatures which feedeth us, is called the flaffe of bread, Deut. 28. for as the staffe upholdeth the old weake man, so doth the bleifing of Goduphold and nourish us.

God againe worketh Immediate ratione suppositi, for he is indistanter (as the Schoolemen speake) in everie

thing.

Yee

Yee will fay, how doth God worke mediately, feeing he is immediately in every thing?

If ye will respect the second causes with the effects, then God is said to worke mediatly, but not if ye will

respect the media themselves.

When God useth the second causes to produce an effect, he useth them not as helpes or as ce-working causes with himselfe, but to shew his goodnesse and his bountie, that he will communicate with his creatures some part of his power, and for the weaknesse of these whom he helpeth. Curse ye Meros, because he came not out to the helpe of the Lord sud. 5.23. the Lord needed no helpe of Meros, but when Gods people saw the tribes comming out to helpe, then it helped their infirmitie; but the hand of the Lord is not shortned, I Sam. 14.6. who can helpe with sew or by many.

The heavens are fayd to heare the earth when they fend downe their heat and raine to moysten the earth; the former raine in the scripture is called [more] plavia and the latter raine [ Malcofb] pluvia ferotina, which fell out in the moneth Nilan when the Corne began to bee ripe, it was called pluvia maturationis. And when the heavens are like braffe, then they heare not the earth. Now when the heavens heare the earth, then the busband man waiteth for the pressous fruit of the carth, and hatb long patience for it until be receive the earely and the latter raine: lam. 5. 7. And the earth fhal beare the corne and the wine, the earth heareth the corne and the wine when it is mannured and laboured by the husband man, and when the heavens fend downe their influence upon it, when the earth is mannured and dreffed, then it is fayd to be married, Efry 62. 4. [Veartzecha tibbagnet] and when the ground isnot mannured nor fowne, it is fayd to die. Gen. 47. 19. Wherefore shall wee die before thine eges both we and our Land?

Queft.

Anfw. How God is fard to worke mediatly.

How God uleth fecond canles to produce etfects.

When the heavens are fayd to heare the earth.

מורה מלקש

How the earthis fayd to heare the Corne, and Wine.

Terralwaerst maritata.
Terralwaerst maritata.
Terra Moritur commin
colisur & producis
frulius.

God

God is the onely cause offertility,

When the earth is fayd to abhort.

הארצ משבלה bac regio facie abortum.

We have no obligation to unreasonable creas tures to thanke them as Gods inftruments.

God is the onely cause of fertilitie, Paul may plant, and Apollos may water but it is God that giveth the encrease, 1 Cor. 2. 6. and it is the Lord that crowneth the yeere with goodnesse, Pfal. 65. 12. The Lord made them to understand this, that it was he onely who caused things to grow, therefore they called the great trees which grow without labour arbores Dei, as the cedars and fuch; and this people found this by experience in the bleffing of the seventh yeare, when the increase of one yeare served for three; and that he might teach them that fertilitie onely depended upon his bleifing, hee caused the earth to make a great shew of fertilitie which afterwards turnedto nothing, Hab. 3.17. Mentita eft Oliva, the labour of the Olive made a lie, that is, the Olive blossomed verie faire, but deceived the expediation of the labourer. So 2 King. 19 . this country is barren, but in the originall, it is more emphaticall [baaret? mefbakkeleth] bas regio facit abortum, for as a woman when the is with child, when the parteth with it, the is deceived of her expectation, so the ground about Iericho made a faire shew to the labourers, and deceived them.

I will beare the heavens. Our faith should not looke to the meanes which God useth, but to God himselfe; neitheir should we depend upon the meanes, when God useth reasonable creatures as his instruments: wee may be thankefull to them, but wee must give the whole praise to God; but we have no obligation, to the unreasonable creatures as to the heaven and to the earth; this was the ground amongst the heathen that made them worship the Sunne, the moone, and the starres.

Alexander the great was mindfull of his horse that saved him in the battell, that when he died hee builded a Cittie upon him, and called it after his name, Busephalus; he was not so mindfull to give thankes to God after his

deliverie, as he was to his horse;

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he was not so mindfull to give thankes to God after his deliverie, as he was to his horse.

I will heare the heavens, this should teach us never to rest untill we come to the first cause, but men who have their portion in this life, their bellies are fed with his hid treasures, Psal. 17. 14. Why are they called his hid treasures? because they know not who is the giver of them, they see the creature but they see not the giver; so when the Lord smitteth them, they see three singers as it were upon the wall with Balthasar Daniel 5. 5. But they see not the hand, nor the arme, nor him that striketh; but so ascended from the Chaldeans to God him. selfe, and saith, the Lord bath given, and the Lord bath taken so. 1.21. And so did David when Shimei railed against him 2 Sam. 16. 11.

I will heare the heavens, when the Univerfall and par-

ticular cause concurre together, things take their denomination from the particular and not from the univerfall cause, as fol & homo generant hominem, yet the man is fayd to beget his child, and not the Sunne. So when the cause of causes worketh with subordinate causes, we must notascribe every particular esfect to God, but to the proper cause, as the fire burneth, but not God, and so the bread feedeth us; yet none of these could effectuateany thing without the first cause, therefore we are called the ofpring of God Act. 17. 29. although our fa hers beget us: fo lere. 1.5. Before I formed thee in the bellie. Pfal. 22.9. Then art he that tooke me out of the wombe, and show didft make me hope when I was upon my mothers breaft : our father begetteth us, yet unleife hee blessethe begetter hee cannot beget; so our mother conceive thus, yet she shall not beare us except he bing

us forth; although these take the denomination from the second causes, yet unlesse the Lord blesse them who

is the first cause, it is nothing. But in the first creation

Men flould not reft un till they come to the first cause.

When the univerfall and particular cause concurre together, things take their denomination from the particular cause.

The creation tooke the denomination from the univerfall cause.

which

O ast

Aniw.

Whether things owe more to the universall or particular cause,

The husbandman is direally subordinate to the providence of God.

How riches and a prusdent wileare from the Lord.

The cultome of the heathen in their husbar drie.

which was onely by the power of God and no helping cause concurring, then the worke tooke the denomination from the universall and first cause.

Whether doth the effect owe more to the univerfall

or particular cause?

It oweth more to the particular cause than to the universall cause, because it getteth it's kind from it, and is named by it, and is likest to it; but for preservation and continuation of the kind, it is more beholden to the universall cause, as the childe is more beholden to the heavens for his conservation, than to the parents; but if wee looke to the cause of causes God himselfe, creatures are most beholden to him both quoad ad esse deconservari.

And the heavens hall beare the earth when it is manu-

red by the husbandman.

Observe how the husbandman is directly subordinate to the providence of God, all honest callings are subordinate to God, but yet the subordination is not so clearely seene, nor the blessing of God appeareth not so well in any other trade as in husbandrie; for after that he hath cast the seed in the ground, he lyeth downe and sleepeth, and night and day it springeth up and he knoweth not how, for the earth bringeth forth of it selfe, first be blade, then the eare, then the full corne in the eare, Marke 4. 24. House and riches are the inheritance of the fathers, but a prudent wife in from the Lord, Prov. 19
14. House and riches are from the Lord as well as the wise, but the directing hand of God and his speciall providence is not so clearely seene in these, as in this.

All the blessing of husbandrie dependeth upon God, therefore the heathen when they went to plough in the morning they layd on one of their hand upon the stilts of the plough, and they lifted up the other hand

to

to Ceres the Goddesse of corne: but it is a pittle to see the most part of these who mannure the ground as though they were fungi or dutox been, sprung out of the ground like toad-stooles, affixi gleba, sii gterra, having their mindes fixed upon the earth, and never to elevate their minds higher to God, than the Oxen which labour the ground, but if they had hearts to looke up to God, O beatos agricolas! Ohow happie were those husbandmen!

There are five things which commend husbandrie in the Scriptures; first, the antiquitie of it, There was not a man to till the ground, Gen. 2. He is the first man that is missed, it is neither the Lawyer nor the Physician, nor the Tailor but onely the husbandman.

Secondly, the innocencie of it, it was commanded to Adam in Paradife, and Christ calleth his Father a husband man, loh. 15.1.1 am the true Vine and my Father is the busbandman.

Thirdly for the delight of it, Pzzia the King is called vir agri, because he delighted so much in husbandrie, 2 Chron. 26. 10.

Fourthly, for profit, Ecclef. 5. 9. The profite of the earth is for all, the King himselfe is served by the field.

And lastly, this calling is most clearely seene to bee subordinate to Gods providence, and therefore Esay 28. 26. The Lord is called the husbandmans God, who teacheth him and instructes him.

The conclusion of this is, God by his bleffing is both in the causes and the effects immediatly, therefore these are deceived who hold that God set the heavens on worke, and they give onely their influence to the earth, corne, and wine: sorpedo or the cramps the when it toucheth the hooke, it transmitteth a benummed nesse from the hooke to the line, and from the line to the goad, and from the goade to the fishers arme; here the cramp-

Five things which com mend husbandrie,

Conclusion.

Simile

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fish worketh but mediately, but God worketh immediately in all the causes and in all the effects, and therefore let us crave the bleffing of God both to the causes and to the effects.

#### CHAP. XI.

Why the Children are sayd to come out of their fathers thigh.

Gen. 46.26. All the foules that came with Iacob out of Egypt, which came out of Iacobs thigh.

These who have described the Anatomie of man, say that the seed bringers called vasa seminaria, bee two veines and two arteries which come downer to the thigh.

These veines take their beginning from venacava the Master veine, which hath the original from the liver, and the arterie hath its beginning from the heart, and so they descend to the parts of generation.

These membraseminis or vasa seminaria the Hebrewes call them first [gid] virga: secondly, [babezim] testion-li, thirdly, [bashebbelim chuse bozim] fila testiculorum.

They came out of Iacobs thigh, for modestie the Hebrewes put other parts of the body for the part of generation, as first they call it the seete, Esay. 7.20. Isball shave the haire of the seete, so she shall cate that which commeth out betwirt her seete, so they call it the Navel 16h, 40, 16, and the thigh Num. 5.2. and the heathen Poets say that Bacobm was borne of supisers thigh.

Secondly, they came out of lacabsthigh, because pater est principium activum generationis, and not the mother.

Of the generation of

virga תבצים זפ[ticuli, חבצים fila tefficulorum.

The Hebrewes for modefile put other parts of the bodie for the members of generation, ther; & therefore some Divines conceit that if Adam had not sinned, although Eve had sinned, then originall sinne had not beene transmitted to the posteritie; because he was principium generationis, Rom. 5. 12. By one man sinne entred into the world.

Thirdly, they came out of Iacobs thigh, these seventic soules came out of many bellies, but from one thigh, they came out of the bellies of Lea and Rachel, Zilpah

and Billah &c.

Fourthly, Children come out of their fathers thigh, but the wife was taken out of the husbands side, therefore the husband should love his wife better than his

children.

Fiftly, they came out of Jacobs thigh, that was a fillie poore man, Deut: 26. 5. And thou Shalt Speake and Say before the Lord thy God: Syrus perditionis erat pater meus, a Syrian readie to perifb was my Father, yet he went downe into Egypt and sojourned there with a few, and became there a nation great and mightie and populous, who multiplied exceedingly even as the fift of the fea [ijfhretzu] Exod. 1.7. Looke to the number of the fighting men in Indea in lehofaphats time, how they encreased that came out of of his thigh, there were eleven hundreth and threefcore thousand fighting men, 2 Chronicles 17. What number of women and children were beside? and then if we shall adde all the number that was in Ifrael, we shall see how Gods promise was verified to Abraham, I will multiplie thy feed as the fands of the Sea. Although the Lord gave him feventie children out of his thigh, yet he touched the hollow of larobs thigh, and the paine made him to weepe, Hof. 1 2.4, and he halted upon it all the dayes of his life. This finew which thrunke in, in his thigh, in the originall it is calld [ gia hane be nervus oblivionis, the finnew of oblivion, and it never ftirred any morethere. So lob. 28, 4. The waWhy the children are fayd to some out of the fathers thingh,

Why the husband is to love his wite better than his children.

Many came out off acebs thigh that was a poore man,

ישריצה

multiplicarunt more piscium.

Gods promile verified

ניר חגשח

The Hebrewes fay that a thing forgetteth, when it leaveth off to doe that which it was wont to

sers | doc.

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God promifeth no good thing in this life, but with condition of the croffe, ters are forgotten of the foote; that is, the foote treadeth no more there. What ever the Lord giveth his children in this life, it is alwayes cum exceptione crucis, Mark. 1c. 30. He shall have an hundreth fold, but it is added, with perssecution. Seventie soules shall come out of Jacobs thigh, but he shall halt upon foureteene all his life time; So Paul was taken up to the third heaven, yet the Lord gave him a pricke in the sless to humble him, 2 Cor. 12.7. God this wayes tempereth our wine with water, he upholdeth us with the one hand, and taketh us downe with the other.

Conclusion.

Simile.

God of small beginnings can make a Church to himselfe. The conclusion of this is, that God out of small be ginnings can make up a Church to himselfe. Ezek. 47.

3. The waters that flowed out of the Sanctuary were but first to the ancles, then they came to the knees, thirdly they came to the loynes, and lastly they became a river that could not be passed; as the graces of God grow in the Church, so doth the number of the Saints, from hundreths to thousands, and from thousands to Millions.

### CHAP. XII.

That a woman giveth feed in generation as well as the man.

Levit, 12.2. If a woman give feede, and have borne a

The divell let himfelfe against the nature and the offices of Christ. The divell who envieth the falvation of man kind, hath still set himselse against Christ our redeemer.

First hee set himselse against the divinitie of Christ

by:

by his instrument Areim, who denied the divinitie of Christ, and he poysoned the third part of the waters with his wormewood, Revel. 8. 11.

Secondly, hee set himselfe against the person of Christ by Nestorius, who taught that there were two persons in Christ as there were two natures.

Thirdly, he raised up Entiches, who confounded the natures, and made but one nature as there is but one

person.

Fourthly, hee raised up Martion, who denied that Christ was truely a man: and last, he raised up the Anabaptists who denie that Iesus Christ tooke flesh of the virgin Mary, but that he passed through her as water doth through a golden pype; and their principall reafon was this, because women give no seede in generation; but this text sheweth clearely that the women give feede in generation as well as the men: it should not be translated then fi Semen conceperit aut Susceperit, for that is contrarie to the nature of the active conjugation hiphil, and it should bee translated fi feminaverit semen, and so Num. 5. 28. seminabit semen, the shall give feede, and not conceive feede, and it is oftentimes spoken of trees in the Scripture sementare semen, which cannot be translated, fi fufceperint femen:lo Heb. II. II, Sarareceived frength ad jaciendum vel emittendum femen, xalaBoni o requalos is not receptio fed jactius feminis, as when the husbandman foweth his feede and casteth it into the ground, the Syriacke paraphrase paraphraseth it not rightly, ut conciperet vel (usciperet femen. 2 Cor. 15. 47. The first man is of the earth earthly, the second man is the Lord from the beaven, then it may sceme that lesus Christtooke not his flesh of the Virgin Marie.

The second Adam is sayd to be the Lord is saw, not that it was in regard of his manhood, & humaine body made of an hevenly substance, but that it was concei-

The Arrians denyed his Godhead.

The error of the Anas baptifts refuted who deny that Christ tooke no flesh of the woman,

אוריע זרע פוריע זרע פוריע זרע פוריע זרע פוריע מוריע מוריע

Object.

Anfing meilout

vindex redemptor propinquus.

Leremie:

ved by the heavenly overshadowing of the holy Ghost, and was made partaker of heavenly qualities, as immor tality, glorie and power. And became the instrument of an hevenly conversation upon earth.

The conclution of this, if Christ had not taken our sless upon him he had not beene our goel, and so jure propinquitatis he could not have redeemed us: he is called our dud our beloved, Esay. 5. 1, Iere. 32. Hananeel because he was in necessitie, his dud became goel for him, and redeemed his land for him. So Iesus Christ being our dud or neere kinsman, becometh goel to us: if he had not taken our nature hee should not have beene vindex sanguinis nostri, neither redeemed heaven when wee lost it, neither redeemed us out of Prison, for all these things did the goel to his kinsman.

# CHAP, XIII.

How old some of Christs predecessors were when they begot children.

Gen-18. 11. Now Abraham and Sarah were old, and it ceased to be with Sara after the manner of women.

A S the Lord hath measured the Periods of the life of man, how long he shall live, and when hee shall die; so he hath measured the Periods when a man beginneth to beget children, and when hee leaveth off to beget, and so of the woman.

The Period when a man beginneth to beget, or may beget, is thirteene yeares of age ordinarily, quando exit

ah

When men begin to be-

ab co concubitus seminis, when the seed of copulation goeth out from him, Lenit. 15.16. (because then he is able to lye with a woman) and the sewes call him Parvus so long as non exit ab co concubitus seminis, and they extend it to the thirteenth yeare and the womans to the eleventh. The Period when he ceaseth to beget differeth now in men, from the time when the Patriarches lived.

The time when the woman leaveth off to conceive

ordinarily is fiftie.

And wee may observe in the Scriptures that these Kings of whom Christ came not according to the stellar, some of them begat their children very young, so Salomon begot his Sonne Rehoboam when hee was little more than twelve yeares of age, and Achaz was but eleven yeares when he begat Ezekias. But these againe who were the predecessors of Christ were verie old beforethey begot their children, to exercise their faith; this wayes Abraham begat not his sonne until he was an hundreth yeare old, and Boaz begat his sonne when he was sevenscore yeares old. So Sarathe great grandmother of our Lord, bare a child when she was nintie yeare old. And Rachab another of our Lords predecessors bare her sonne, when she was fitte five yeare old or thereabout.

There was great difficultie both upon Abrahams part and Sarahs part here. Genesis 17. 17. Shall a child bee borne to him who is an hundreth yeare old? and so upon Sarahs part, The Lord hath restrained mee from bearing, Genesis 16. 2. Yet the Lord who who hath power over the wombe and grave, made Sara to conceive: the Chaldie Paraphrase of terusalem upon Gen. 30. 4. setteth downe these source keyes, the first is facunditatis ad aperiendum, & sterilitatis ad occludendum, the key of fruitfulnes to open the wombe,

Conferre 2 King 16. 2. and 2 King 17. 1. with the 2 King. 18. 1. and ye fall find no interrigenum betwint Achaz and Ezehan: and conferring the kingdome of Ifrael and Infan together, it will appeare how old Achaz was when he begat his Sonne.

Many of Christs pres decessors were old bes fore they begot children.

Greas difficultie of begetting children both on Abrahams and Sarahspare,

God hath referred foure

Clavis Sacunditatu Pluviæ cetationia Jepulchri,

Seven mothers barren and yet bare children.

Queft.

Anfw. I.

Whether Abraham thought himfelfe abfolutely mable to beget children,

Abraham compared to a rocke and Sarah to a pit.

Anfw. 2.

Abraham doubted ones ly to beget Children upon Sarah. and the key of barrennesse to shut the wombe, Gen. 30.
22. God remembred Rachel and opened her wombe. Secondly clavis pluvis the key of the raine, Deut. 28. 12.
The Lord shall open unto thee his good treasures, the heavens to give raine unto the Land in due season. The third is clavis cibationis the key of feeding every thing, Psal.
145. Then openess thy hand and silless with thy blessing everiels ving thing: the fourth is, clavis sepulchrithe key of the grave, Ezek. 37. When I shall open your graves.

There were seven mothers who were barren, and yet the Lord opened their wombe, Sara, Rebecca and Rachel, the mother of Sampson, Anna the mother of Samuel, and

Elizabeth the mother of John.

It may be asked whether Abraham thought himselfe absolutely unfit to beget children, or onely respectivelie thought himselfe to beget upon Sarah.

Some hold that he thought himselfe absolutely unsit to beget children upon any woman, because the Apostle Rom. 4. 19. called his body a dead body, and because the Apostle saith Galat. 4. 23. That lacob who was borne of a free woman was by promise, and Heb. II. II. By faith Sara conceived, and Esay 51. Looke to therocke whence ye were hewed, Abraham is compared to a rocke here, and Sara to a pit; and as a rocke cannot bring forth children of it selfe, so neither could old Abraham, and it may seeme that there was as great an impossibilitie to Abraham to beget, as it was to Sarah to beare children; therefore they hold that this was a miracle when this power was given to him to beget children anew againe.

But if we will consider the matter better, wee shall find that Abraham doubted not absolutely of his power to beget children, but onely to beget children upon Sawa who was now nintic yeare old, yet hee might beget children upon a younger woman, for after the death

of

of Sara when he was an hundreth thirtie feven yeares, old, he begat fixe children upon Keturah, although hee doubted to beget children upon Sarah. Abraham after he begat Isaac lived seventie and five yeares, therefore his body was not a dead bodie simplie; and hee wanted not power altogether to beget. Againe in these times men lived two hundreth yeares as Terab the father of Abraham lived two hundreth yeares, therefore they were not unfit and impotent for generation when they were an hundreth yeares old, for then they should have beene unfit for generation, the halfe of their life time. Thirdly laceb who was the great grandchild of Abraham begat Benjamin when he was an hundreth and feven yeare old, therefore Abraham might beget children by his naturall strength when he was an hundreth yeare old although his strength was not restored to him miraculoufly.

The Apostle saith that Abrahams bodie was now a dead bodie Rom. 4. 19. And almost now an hundreth

yeare old.

This is spoken onely in respect of Abrahams owne opinion who was out of hope to have children therefore the Aposse saith, he considered not his owne bodie, and comparatively his body was much more unable at that time than it was before, and if in his younger yeares he begat no children upon Sarah much lesse was there hope now in his old dayes. Galat. 4.23. He that was borne of the bondroman was borne after the flesh, but he that was borne of the free woman, was borne by the promise, hence it may seeme that he begat not his Sonne Isaac by his neural strength but by faith taking hold upon the promise.

This strange conception was upon Sarahs part and not upon Abrahams part, for when the Lord opened the wombe of Sarah, Abraham begat children by his naturall strength which he had then.

But

Abraham might beget when he was an hundreth yeare old according to the course of nature.

Object.

Anfre,
Why the body Abraben was called a dead
bodie,

Answ.
The strang conception was upon Sarabipars and not upon Abras bami.

Objett.

Anjw.

Why Abraham was called a rocke.

Queft.

Anfw.

Deus operatur sal à qu'on mapà qu'ou vomep qu'on sed non à eli pu'on. But it may be sayd that the Lord maketh the difficultie as great upon Abrahams part as upon Sarabs: Esay. 51. Looks to the rocke whence ye were hewed, and to the pit whence ye were digged.

Abraham was a rocke when hee was confidered with Sarah. Secondly when the Prophet calleth him a rocke here from whence the people of God were hewed out, he meaneth especially in this place of their calling out of VZ of Chaldea, that Abraham was an Idolater when he was called thence.

When the Lord gave Sara strength to conceive, whether was this a miracle or not, seeing that it ceased to bee with her after the manner of women, Genesis 18.11.

When God who is the author of nature contracteth nature or enlargeth it, this is not a miracle, although it be a great worke of God. God worketh xala questo, mapa φύση, ύπερ φύση, but never ανλιφύσιν, he worketh according to nature, besides nature, above nature, but he never worketh against or contrarie to nature, for the God of nature never worketh against nature: when Peter looked upon Ananias & beheld him, here his fight was wall quois, according to nature; when Steven stood before the councell Act. 7. and faw unto the third heaven, this was magá pion besides nature, for the Lord extended and enlarged nature, but this was not a miracle; but when Christ restored sight to the blind, and made them to fee, this was imp poor above nature, and this was a miracle. Example 2. When the hungrie Lyons devoured the accusers of Daniel, and when the Lyon killed the young Prophet, this was according to nature, and when he brake not his bones, this was besides nature: but in the lowest degree, (for Lyons use commonly to breake the bones that they may get the marrow, ) fo when the hungry Lyon spared Da.

niel

niel, this was besides nature in a higher degree, but it was not a miracle but onely the restraining of nature, but when the Ravens sed Elias, this was above nature. So in our Lords predecessors some of them conceived and bare their children when they were young, and this was according to nature, but when Rachab bare a Sonne when she was sisting yeare old, and Sarah when she was nintie, this was besides nature, but not above nature, God did onely enlarge nature here; but when the Virgine Marie conceived and bare Christ, this was above nature and a miracle indeed.

As the Lord made barren Sarab to conceive, fo the Lord is able to make his barren Church fruitfull: Efay 43.5. Thus faith the Lord creating Iscob and forming Ifrael: to create a thing is to create it of nothing, and to forme a thing is to fashion it after it is created, so hee created when he made barren Sarato conceive, when hee multiplied the posteritie of Abraham then he formed them: to he calleth them lacob and Ifrael, poore lacib when he went over lordan, with his staffe, but rich Ifrael when he returned home againe over Jordan: the Chnrch is first dead and created of nothing, and then the Lord addeth a new forme to her and multiplieth her. Looke to therocke whence ye were bewed, and to the pit, whence yee were digged. As a frone cannot beget children, fo no more could Abraham begetchildren upon Sara, but the Lord who is able to raise up children to Abraham out of the stones, so he raised a feed to himselfe; and as that stone which was cut out without the hands of man, became a great mountaine and filled the earth, Dan. 2. fo didhis Church, &c.

When Christs predecess fors conseived being old it was not a miracle, but the Lord inlarged nature onely.

Creare & formare quid,

The posteritie of Abras ban why called Iacob and Ifrael.

CHAP.

### CHAP. XIIII.

What time the Soule animateth the body and what care the Lord hath of the child after that he is animated.

Exed. 21.21. If two strive together and burt a woman with child, so that her fruit depart from her and no mischiese de sollow, &c.

A sthe world in the first Creation was a confused masse, and then by degrees the Lord distinguished the severall dayes workes: so doth he in the little world man: In the first seven dayes it is no other thing but seed; secondly, it is enrolled as sobsaith cap. 10. 10. and becommeth siesh, and it is no more called seed but satus: thirdly the principall parts of the body are fashioned, the Heart, the Braine, and the Liver, and the rest of the members, are hardly discerned; sourthly, when the rest of the members are distinctly sashioned, then it is no more called satus but insans, then it liveth and stirreth,

It is an errour too commonly holden, that wee first live the life of the plant by the vegetative facultie onely, and secondly the sensitive life, and thirdly the reasonable; but if it were so, then the child might be justly called a plant, secondly a beast, and lastly a man.

The Philosopher faith that we live first the life of the

plant.

This is not so to bee understood as though that imperfect conception called *Embrio* liveth first the vegetative life, and then the sensitive, for it receiveth all these three faculties at once, but it exercises this vegetative

How man is fashioned in his mothers wombe.

Objet.

Anfw.

The Embrio receiveth the three faculties at once.

facultie first; for the first fortie dayes, or fortie five dayes, the feed is in the matrix, and by that power onely which is in the feed called virtus formarrix, it is peece and pecce prepared, and then fimul & femel at one and the felfe same time it receiveth all these faculties together, then it is nourished and groweth til it be quickned by the foule, neither is it a living foule till it be perfectus fatus, and sometimes it is longer ere it bee perfected, and sometimes in shorter time it is perfected. If the farm be perfected in the thirtie five dayes and the foule animates it, then the child beginneth to stirre the leventieth day, and then he is called mag nar from magnar movere, because then he beginneth to stirre in his mothers wombe, and then the child is septimefris borne in the seventh moneth; but if the fatus bee perfect in the fortie five day, then the child beginneth to ftirre the nintieth day, and he is borne in the ninth moneth; fo that by doubling the perfection of the Embrio when it hath all the parts of it formed, we shall know when the child beginneth to firre in the mothers bellie, and tripling the motion of the child in the mothers bellie, we shall know the time, when the child is borne.

This place Exod. 21. 22. If two strive together and hurt a woman with child; the vulgar translation readeth it badly thus. If the striker strike a woman with child, and she abhort and live, hee shall surely bee punished, their meaning is, that the man shall bee punished by a sine or a mulet for stricking of the woman, but if she live although the child die, yet the stricker shall not die for it; whereas the meaning of the law is, if there sollow [ason] damnum any hurt either to the mother, or to the child, then the striker shall die, so that there are two causes set downe here; first, if the striker strike, and death follow not, then he shall not die for it, although she abhort, because the child was not [gebber] a living child,

The featus is sometimes sooner and sometimes longer ere it be perfested.

נער puer.

ער puer.

puer.

We know when the child liveth by doubling the perfection of the facus,

We know when the childis borne by trebling the motion of the child.

How this place is interpreted by the yulgar translation,

Two causes in this law.

נבר

Estrovious vov non fignatum, and the Rabbins call it asiman.

Conclusion.

God hath great care of the life of man. but [naphal] fructus abortivus vel deciduus lob. 3. 3. which falleth from the tree before it be ripe, which Salomon Eccles. 6. 2. calleth an untimely birth; but it it bee a child which is animated, and the striker strike her, and there follow death either of the mother or of the child, then the man shall die for it: this place then must be understood of a child formed and animated, for if it be onely that which David calletn [golem] maffarudis an unperfect substance, Pfal. 139, 16. then if shee abhort and bring forth such a birth; he shall not die for it. The Seventic translate it egenoriquevor, non fignatum, and the Rabbins call it a siman, which words they have borrowed from the greekes, as ye would fay, mony not stamped or sealed. So is the Embrio before the soule be created in it, and therefore the striker if he strike the mother, and she abhort and live, so that there follow no danger to her, then he is not to die it, because he hath not killed a living foule, no more than if a man should die for cutting a member from a dead man.

The conclusion of this is, the Lord hath great care of the life of man, even when he is in his mothers belly, if he be once a living child whosoever killeth him shall die for it. When Benah and Rechab killed Ishboseth, David sayd ye are wicked men who have killed a righteous person in his owne honse upon his owne bed, shall Inot require this at your hands, 2 Sam. 4. 11. So the Lord required this at the hands of the murtherer who killed an infant in his sirst mansion and sleeping in his bed. The Lord forbiddeth in his Law, Exod. 23. 19. to kist the kid when it is sucking the dam, hath the Lord regard of kids. 1 Cor. 9. 9. 7 no: his chiefe intention is to have young infants safe in their mothers wombe and when they are

fucking.

CHAP.

# CHAP. XV.

In what part of the body the foule lodgeth.

1 King. 3.12. The Lord gave to Salomon a wife and an understanding beart.

His quest on hath much troubled the greatest Philosophers, the Peripatetickes the Platonickes and the Physitians, and the Iewes differed from them all. The Peripatetickes divided the faculties of the foule into the vegetative, fensitive, and reasonable, and they place them all in the heart. The Platonicks divided the faculties of the foule into the jrascible, concupiscible and reasonable facultie, which they placed in the braine: and the Phylitians differed from both, for they fav principium motus eft hepar, dignitatis cerebrum, & necesfitatis est cor; and the lewes differing from all, fay, that rationale babet fedem in Cerebro, which they call Moabb from [moabh] medulla. Secondly spiritus hath the seat in the heart, which is the beginning of life. And Inc. phes anima seu concupiscible they placed it in the Liver called cabhod.

It may seeme that it hath the chiefe residence in the braine, and dwelleth there: hathit not all the officers of estate about it in the head? here it hath the senses as the informers, and the Phantasie, the common sense, and memorie as the Recorder, in the hinder part of the head.

Againe that seemeth to be the seat of the soule which is the original of sense and motion; but the instruments of sense and motion are the nerves proceeding from the braine, which nerves direct the external senses,

How the peripatetickes divided the faculties of the foule. How the Jewes place the faculties of the foule.

nin cerebrum

קלות היות הלות במש במותם נפש

יום וככור

Reasons to prove that the soule lodgeth in the braine.

Reason, I.

Reafon, 2.

and

and consequently reason it selfe which is informed by

Thirdly, the braine is arbor inversa, and as the life of the tree proceedeth from the root of it, so doth the life of man proceed from the braine.

Fourthly, the passages from the braine to the heart are the conducts of life; stoppe these passages from the braine to the heart, and immediately a man dyeth, as wee see in apoplexies, which is a disease of the braine properly, and not of the heart.

Fiftly, because the head is the most excellent part where the soule lodgeth, it is put for the whole body. Achis sayd to David, 1 Sam. 27. Thou shall be keeper of mine head, that is, of me: so 2 King. 2.3. Thy master shall be taken from thine head this day, that is, from thee.

Lastly, because the soule lodgeth in the head, we uncover the head first as the most excellent part, we bow the head when we applaud to any thing; and because the soule lodgeth in the head, therefore when a man sinner, the head is especially punished.

It is alleadged that the heart was created before the head.

Quod est primum natura est ultimum dignitate, that which was first in nature, is last in dignitie: the heart was created onely to serve the head, and not the head to serve the heart: the heart is membrum arganicum as the rest of the members of the body, but that it is organum anime, that is still denyed.

It may be fayd for the heart that the foule lodgeth in it, it is primum filiner, rixillener naile at 3 illinor, it is the member of the bodie that liveth first and dyeth last, it is not like the eye which feeth last; and faileth first.

The instruments of life the spirits proceed from the heart; the child when he is in his mothers bellie then

Spirat,

Reason, 3.

Reason 4.

Reafon,5.

Reafon, 6.

Objett.

Anfw.

Reasons proving that the soule ledgeth in the heart.

Reason, I.

Reafon, 2.

spirat, when he is borne then respirat; thirdly, inspirat, he draweth in the breath againe: and last expirat, he letteth out the breath againe, therefore the pulse is framed before either the sinewes or Arteries bee framed.

Life and heat proceed from the heart, therefore in any danger or feare, the blood runneth backe from all the parts of the body to comfort and fuccour the heart.

Fourthly, the heart is a part voide of all excrements, and nothing but the purest spirits are in it; the braine againe is a place full of cold humors, and therefore the heart is more fit to bee a lodging place for the soule.

Fiftly, the heart is the midst and therefore the most excellent place of the body, it is not an arithmeticall midst, for it enclineth more to the left side nor to the right to helpe the coldnesse of it; it is not medium magnitudinis velmolis, as the navell is just in the midst of the body: it is medium perfectionis as the Sunne is which is the most excellent fort of midst; so all motion, heat and life of the body proceedeth from the heart.

Sixtly, a monfter that is borne with two heads yet it hath but one heart, if it have two hearts then of necessitie it must have two heads, two hearts cannot bee in one body.

Seventhly, when a man speaketh truth with protestation, he layeth his hand towards his heart, and when we would expresse our love to our neighbour, wee say we love him with our heart. Esay. 1. 5. The whole head is sicke and the whole heart is faint, and from the sole of the soute to the head there is no soundnesse: the head is the Prince, the foote are the common people, and the heart the Priests; and as the naturall life proceedeth from the heart, so doth the spirituall life from the Church-men,

Reason, 3.

Reason, 4.

Reason, 5.

Medi- Sarithoxeticum,

Reaf. 6.

Reason, 7.

who are the instruments to beget the spirituall life.

God him telfe careth for no part of the body when he wanteth the heart: This people draw neere to mee with their lips, but their heart is farre from me. The understanding is called the heart, The Lord gave Salomon a wife heart, 1 King. 3. 12. The memory is called the heart, Write my Lawes in thine heart, Prov. 3. 3. The affections are called the heart, 2 Cor. 6.8. Our heart is enlarged toward you: the conscience is called the heart, 2 Sam. 24.10. Davids heart smote him; so the will is called the heart, 1 King. 3.

The foule is not onely in one part of the body.

The heart put for the understand, the memo-

rie, the affections, and for the confcience,

The foule is not in one part of the body more than in another, and we must hold that opinion, est in toto corpore, it is in all the body and in every part of the body, which must be understood negative but not positive, that is, it is not in this or that part of the body, more than in another, but it is in the whole body repletive; and the diverse faculties of the soule which follow the temperature of the body, cannot be placed in one part, but it exercises the functions of it in one place more than in another, as it understandeth most in the head, and loveth most in the heart and the reines.

The fonle exercifeth the faculties more in one part than in another,

The conclusion of this is, the soule is in everie part of the body to animate it for natural uses, so it should be in every part of the body to make our members the meapons of righteousnesse and holinesse, Rom. 6. 19. To make Davids soute dance before the Lord 2 Sam 6.14. to make the knees bow before the Lord, Rom. 14.11. and to make the tongue to prayse the Lord.

Conclusion.

CHAP.

# child new borne, IVX c. 4 AH D will of the lafter

What things the Midwife doth to the child when it is now borne.

Ezekiel 16.4. And as for thy nativitie in the day that thou wall borne, thy navell was not cut, meither wast thou washed in water to sowple thee, thou was not swadled at all nor salted.

The holy Ghost to expresse the miserable estate of the Church of the sewes when he called her, borroweth a comparison from an infant new borne, whose navell the midwise first cutteth, then she washeth the infant and cleanseth him from the blood, then salteth him

and laftly fwadleth him.

When the infant is new borne, the midwife is readie to meete the child that he fall not to the ground, and to receive him upon her knees, Job. 3. 12. Why did the knees prevent me, meaning the midwifes knees. And the heathen framed a goddeffe which they called Levana, who prevented the child before it fell to the ground, but Augustine referreth it omni nutrici gratia dei, which hee makethbut the midwife and nurse to the Church; and as the Lord did draw David wonderfully out of his mothers wombe, Pfalme 22. 9. fo hee did draw the Church out of, Agypt that bloodie wombe, who were all to be killed by the midwives as foone as they were borne. Exo. 2. when no eye pittied them, when they were cast out into the open field to the loathing of their person, in the day that they were borne, when they were wallowing in their blood, he tooke a care of them and adopted them, he fayd Thou fhalt live, Exek. 16.4.5.

The holy Ghost to express the calling of his Church, borroweth a companion from a midwife,

To prevent with the knee, what.

God drew the Church out of Egypt, a blodie wombe, What meant by cutting of the navell.

Plutarchus de amore prolie.

The navell is as it were a cable or rope to keepe the intant in the bayon the mothers bellie.

ישע

Why are chidren wafined when they are borne,

Allufion.

The secondthing, which the midwife did to the child new borne, the curreth the mavell of the infant, the navell of the infant is in place of a mouth to it when it is in the mothers belly: when the child is borne the midwife cutteth the navell, and openeth the mouth of the infant, that it may receive nourishment by the mouth, the navell ferving him no more for that use. And Platerch marketh that the navell is first bred in the mothers belly, as the anchor which stayeth the infant in the mothers wombe, and upholdeth him in his first mansion; and the cutting of the navell is as it were the cutting of the cable at wo or pulling up of the anchor to let the poore infant goe from this haven, his mothers wombe, to the stormes and dangers of this world, in which he is roffed too and fro untill hee returne unto his death, which is his haven, and the grave which is his shore, as Abrahams bosome was a haven to LAZATIN, Luc. 16.

The third thing that the midwife doth to the child, the walheth him, therefore the Prophet faith, Thou was not washed in water to somple thee: but the word [ lashang ] should be rather translated in falutem, for thy lafety; for the Phyfitians hold that it is most profitable for the child to be washed when he is new borne, and it should not be translated, to fomple thee, for the fiesh of the new borne child is both foft and tender, and fowple already: a child new borne, and wallowing in his blood, is rather like one killed than new borne; & to take him up & kiffe him, & hug him in their armes, if nature had not placed in the mothers fome naturall love, they would never doe it. Skilfull Physicians have afterwards commanded that the child should rather be washed in wine than water, because it makerb the body of the infant more firme. And marke how Christ, 106. 3. alludeth to this, when hee faith, unteffe a man be borne of water and

the

with his owne blood. And as they washed the infants when they were new borne, so they used to wash the bodies when they were dead, Act. 9.37. and they washed the body of Dorcas, and laid it in an upper chamber.

The fourth thing which the midwife doth to the child, the falted him that his flesh might be more solide and more able to withfland the cold: but in this esseminate and daintie age, they use not to doe this to their children. So the Lord when he called his Church, he

feafoned her with the falt of grace.

The fifthing which the midwife doth to the child, the setteth the bones of the child aright and swalleth him, that he be not wacius: they are called [gnolete tip-puchim] infantes palmarum; Lament, 2, 20. not because they are but a span in length, but because the midwife when they are new borne, settled their bones and joynts with her hand, that they may be the more streight afterward: she swalleth them to strengthen their weake members, therefore it is observed that the bodies of the Barbarians were much more streight then the bodies of the Romanes, because they were swalled still until they were two or three yeares old. God himselfe taketh a comparison from this, 106. 38. 9. He swalleth the sea, as easily as the midwise doth the young infant.

There is a great resemblance betwixt our birth and our death, as we came forth maked out of our mothers wombe, so shall we returne maked thither againe, Ecolof. 5. 15. And as the infant is bound and swadled when he is borne, so is the dead body bound hand and foote, as we see Lazarm lob. 11. And the infant is salted when he is borne, to ceach us that wee shall quickly corrupt,

and goe to corruptionagaine, and and and

The conclusion of this is, that we should lament our naturall corruption, who are by nature the children of

Christ washed his Church with his owne blood,

Why they falted children new borne.

עוללי שפחים infantes palmarum.

Infantes palmarum quid apud Hebress.

Why the Lord is fayd to fwaddle the fea.

A great refemblance betwist our birth and our death.

Conclusion

and the first of was upon a contract to

Clot of the Arte his

Church with his are block.

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Catted work at the .

wrath, and be thankefull to God who hath taken us out of the flate of corruption, washed us, and made us heires of grace and salvation,

# 

That the mother should nourish her owne chil-

Gen. 21. 7. Who would have fayd unto Abraham , that Sarah should have given children sucke?

God and nature maketh nothing in vaine,

Two reasons why God placed the dugges of a woman in her break.

A foreible argument to move children to obey their mo thers when they have given them fucke.

Odand his handmaid nature, doe nothing in vaine. Why hath God put wine in the grape but that men should drinke it and why doth he put milke in the mothers breafts? but onely that the children should sucke it; God hath placed the dugges of a weman in her breft, and the pappes of a beaft in her belly, and they give a double reason of this, first a phy sicall reason and then a morall reason; the physicall reason is this, hee hath placed the dugges of a woman so neere the heart and Liver, that the milke might be the better concocted for the nourishing of the child: mulieri superius adpett us nafcuntur ubera ut in prampsu fit ofculari, empletti dy fovere infantem; that is. The dugges of a woman are placed in her breft, that the may more readily kiffe, embrace and cherish her infant. In old times it was holden to be one of the most forcible obligations to bind the child to obey the mother, because she had given him sucke, and therefore the mothers would attest their children this wayes, By these dagges which then hast sucke doe this.

The milke of the mother is the fittest mike to nourish the child, for as contraria contraris curantur, so similia similibus aluntur, the blood which was first the Fabaicator should now be the Alter when it is turned into mike, this milke must be fister for the Childes com-

plexion than any other milke.

The milke is a forcible meane to make the child refemble her whom he fucketh: Gellins giveth this ex. amplestake a kid & let it fucke an ewesthe haire of it will become like unto wooll: take a lambe againe, and let it fucke a goate, the wooll of it will become like the goates haire: fo let a whelpe fuckea cat, and he will kill Rats and mice as a cat: ye feethen what force is in the milke. The historic giveth this reason why Tiberim Cafar was fuch a drunkard, because he suck't a drunken nurse; Caligula sucked a cruell nurse who subb'd her dugges with blood every day, and therefore he became a cruell and bloody monster. It is true that good education and instruction, but above all, grace can overrule these inclinations. Cyrus before God changed his name, was called Spacon, as ye would fay, a dog, because hee suck't a bitch when he was a child; but the Lord gave him excellent and heroicall vertues, and madehim the deliverer of his people: the fevertues overruled his naturall inclinations which would have beene both wilde and currifh, if thele vertues had not restrained him. Menabem, Ad, 12. 1. was a Prophet anda teacher yet he was Herods foster brother and sucked the fame milke with Herod : here grace over-ruled his naturall inclination, for by nature hee would have beene as bad as Mered.

The mothers milke is the fistest milke for the childs complexion,

The milks a forcible meanes to make the child refemble the mother,

Many have beene creull by reason of the milke they have sucked,

our good

As the nourishing of the child is a great cause why the child resembleth the mother, so it is a great obligation to move the mother to love the child the better: therefore the Church ravished with the love of Christ saith, O that thou were as my brother that sucked the brest of my mother! Cant. 8. 1. and the Iewes hold, that this was one of the reasons why Bathsbebe called Salomon her only Sonne, Prov. 4. because he was nourished by her, she loved him better than the rest of her sonnes, as he was the sonne of her wombe, and the sonne of her vow. Prov. 31. so he was the sonne of her breasts.

The Hebrewes observe that the nurse in their language is called Omen comming from the roote Aman, which signifies to bee faithfulls the natural mother when the nourished her child, will have a greater care of her child, and be more faithfull in bringing it up than the hired nurse will bee: Mepiboseths nurse let him fall that he became lame, all the dayes of his life, 2 Sam. 4.4.

The examples of holy women in the Scriptures and else where, will teach mothers this dutie, Sara noutished Isaac, Rebecca Iacob, Anna Samuel, Bathsebe Salomon, and the virgin Marie Christ himselfe, and Moses was brought by Gods special providence to bee nourished by his owne mother, and the mother of the seven some sin the Macchabees, 2 Macch. 7. nourished her owne sonnes, and Angustine saith in his book of confessions that with his mothers milke he drank into learne to honour and worship God.

The conclusion of this is, that these who distaine to give sucke to their children, let them remember that curse pronounced by Hosea c. 9. 14. What wilt then give them? a miscarying wombe and drie breasts: there is none of them, but would thinke it a punishment to have a barren wombe, why then should they not thinke it a judgement to have drie breasts when their children

fucke

Die untrix ab

The examples of holy women will teach mos thers to nourish their owne children,

Conclusion.

fuckethem? but yet withall on the other;hand, it being not a distance and contempt, but a bare neglect of this duty in diverse mothers, it is but an omission, and so may be without sinne, if it be proper majus bonum. The Schoole wel observes though no sinne may be committed for any goods sake, yet a lesser good may be omitted for the attaining of a greater good: as in the case in hand, for the establishing of a Kingsthrone by a speedic increase of his royall issue in the case of Queeness for the preserving of the mothers life in case of weake mothers, or for the preserving of the childes health in the case of diseased mothers; these are greater goods, than the mothers giving sucke to her owne child, and therefore in these cases it may bee omitted without sinne by the mothers.

# CHAP. XVIII.

Of the weaning of Children.

I Sam. 1.22. Swill not goe up until the child be weaned.

The next ducty of a woman after that she bath nurfed her child is to weane it, as Anna did Samuel. The time when the Iewish women weaned their children was when they were three yeares old; a Macch. 7.

27. The mother sayd to her sonne, have pite in upon me who carried thee nine moneths in my bellie, and gave thee sucke for three yeares.

Some Physitians hold that to suffer a child to sucke three yeares maketh him dull and unsit for learning, and therefore it is fit that hee bee weaned sooner, and Valesius holdeth that the three yeares spoke of in 2 Mac. 27. are meant onely of two compleate yeares, and anoxax listos ob-

Valefin cap. 28.

that in the beginning of the third years she weared her child, and that it was annus currens by non completus; but this seemeth to be a strained sense, for as nine moneths are taken for full 9 moneths, not for the eight compleat and the ninth begun, so years here are taken for three compleat years, & not for two compleatyeares, & the third begun. The Lawyers take Biduum sometimes for a compleate day and the next begun, and the Civilians use this reckning sometimes; but the Physicians in reckoning of natural daies, they reckon to the ful & compleat time, and it is more probable that in the first ages they were longer before they we aned their childre than now.

The lewes had a threefeld weaning their shildren.

abladatio { propria metaphorica

Petrus Comeffer observeth upon I Sam. 1. 3. that they had a threefold weaning of their children in old times, first when they weared them from their mothers milke; when they were three yeares old; the second weaning he maketh to be, when the child was weaped from his tender age, and the care of his dry nurse; and this was when he was seven yeares old. The third fort of weaning he maketh to be this, when he is weaned from his childish manners, and his Pedagogie, and this is done when he is twelve yeares of age; and hee addeth further that there is a proper weaning and a metaphoricall weaning, the proper weaning was when the child was three yeares old, and the metaphoricall when hee was twelve; and comefor faith, when it is fayd of Anna that she weared her son Samuel, it is to be understood of this metaphoricall weaning when hee was twelve yeare old, and fit to ferve in the Temple; when he needed no more the care of his mother after that the had offered him to the Lord.

But the text maketh this cleare, that this weening of Samuel is not taken metaphorically here but in the proper sense, 1 Sam. 1.23. the brought him into the house of the Lord after she weared him, she had need

to

to carrie him, because he was not as yet able to goe of himselse, and the text saith, I Sam. 1.24. puer eras puer, the repetition of the word sheweth that he was a verie little child. I Sam. 2. verses g. his mother made him a little coat, and brought it to him from yeare to yeare. And to this fort of weaning David alludeth Psal. 131. 2. Surely I have behaved and quieted my selse as a child that is weaned of his mother. I Sam. 1. 28. Vais betache should bee translated incurvarunt se, to wit Elkana and Anna, and not incurvavii se, to wit Samuel being as yet but a little child.

The heathen kept a feast, when they were borne, phareo kept a feast on his birth day Gen. 40. 20. and Hered made a supper to his Lords one his birth day.

The lewes made a feast when they weaned their children and not one their birth day, Eccelef. 7. 1. Better is the day of death than the day of ones birth; & cap. 4.3. Therefor I praise the dead which are already dead more than the living which are yet alive : Yea better is he than both they. which bath not yet beene, who bath not feene the evil which is done under the funne. The councell of Toled observed that Christ wept not at Lazarus death but at his rifing againe: and Chrift faith, lob, 14. 28. If ye loved me ye would rejoyce because I sayd I goe to my Bather. The fathers called the day of the martyres death yevebaia because then they got to the land of the living, there was no cause then why to keepe a feast on their birth day. They keeped the feast when they weared their chil. dren Gen. 21. 8. because their children then were past the greatest danger: the greekes called this of or lopula, and the feast they called the teeth feast, Macrobia lib. 1. de somno Scipionis, and they were glad that the children had no need of milke but of ftrong meate then, as the Apostle speaketh in another fense, Heb. 5. 12.

The conclusion of this is, some unnaturall mothers will

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tum pluralis numeri,ut hic, vel singularis numeri cum affixo, Gen. 47. 31.

Mark. 6. 21.

The Iewes made a feft) at the day of their death and not at their birth.

Origen. lib.3 . in Tob.

oderioquia productio dentium abosor & ever.

Conclusion.

will not take paines to nurish their children, and they faile in the one extremitie. So there are some sottish mothers who suffer their children to sucke too long, and they fall in the other extremitie. For although in the first ages when they lived so long, they suffered them to sucke for three yeares, yet our dayes being shortned, they should not take up so much of their childrens age in giving them sucke.

### CHAP. XIX.

Whether the Sight or the Hearing be the better fense.

Mas. 6. 22. The light of the body is the eye.

The eyes resemble the heavens most, and as the Philosopher proveth by that Maxime, Perfectissimo corpori perfectissima debetur figura, the most perfect forme is due to the most perfect bodie: the heavens are the most perfect body, therefore the round forme which is the most perfect forme is fitted for them, so the eye is a most perfect bodie and of a round forme.

The eye most resemble the heavens having the tunicles as the spheares, & motion within it selfe as the heavens, and cleare like the crystall heaven, and it most resemble the sunne: Iob. 3. 9. neither let it see the eye lids of the morning, where the holy Ghost compareth the eye lids to the clouds and the sunne to the eye, therefore it was called oculus mundi, the eye of the world.

The eye mon resemble the the mind, therefore in the scriptures it is called the eye of the mind; Eph. 1. 18. and there is such intelligence betwitt the eye and the

Reason, I.

Renfon, 2.

The eyes resemble the heavens.

The eyes resembleth

mind, that the eye taketh the denomination from the mind; if it be an unchast mind, then it is called ocules adulter an adulterouseye, if it be a corrupt mind then it is oculus nequam an evill eye; if it be a simple mind, then it is called eculus simplex; if the mind be liberall, then it

is called oculus bonus a good eye.

The eye difcerneth and taketh up things farther than any other fense doth, although the objects be farre difrant from it, as the mind doth, and then it hath a furer knowledge of things than the eare hath; it believeth onely that which it feeth, the eare beleeveth the report of others, therefore we say plus valet unus oculatus teffis quam auriti decem, better is one eye witnes than ten eare witnesses. The Queenof sheba admired the glory of Salomen more when the faw it than when the heard of it.

The eye moveth the beholder most, 2 Sam. 16. perchance the Lord will looke [begnoni] upon my affliction, but the Maforeth read it [begneni] in oculum meum, that is, to the teares of mine eye, because teares moove much: & when men would expresse any thing that is deare unto them they fay, ye would have pulled out your eyes for mee,

Gal. 4. 15.

The Hebrewes put the sense of seeing for all the senfes, lob. 20. 29. because thou sawest thou beleeved, that is, because thou touched: so Alexander the copper mith hath canfed me to trye much evill that is, to feele much evill, 2 Tim. 4. 14. 10, Pfal. 16. he fam no corruption, that is, he felt no corruption. So for faciling, Thou canfed our Savour to be abborred in the eyes of Pharao, that is, in the nostrils of Pharaob, thirdly it is pur for the tast, Pfal. 33.9. Taft how freet the Lord w, that is, fee; fourthly for hearing, Exed 20 8. and the people fam the voyces, that is, beard the voyces.

It is thought that this sense is not a fic sense for sciences and learning, but they are deceived who thinke io,

Rea[ . 4. The eyestaketh up the object better than any other fente albeit far diftant.

1 King 10. 7. Reaf.5. 'in afflictionem meam. ים in oculum meum

Reason, 6.

The fenfe of feeing put for all the fentes by the Hebrewes.

The long of fight both profitable for finding out sciences and for the learning of sciences being found out.

Objett.

Anjw.

The eye fometimes deceived by the medium two wayer.

Objett.

Answ. The superfittions conceit of the heathen concerning bewithing with the eye. for the senses are profitable for sciences two manner of wayes, either for finding out some principles of the sciences, or for the learning of them which are already found out; the sight helpeth us most to find out sciences, but the eare helpeth us most to learne them when they are found out.

It is objected against this sense, that it is often deceiceived, taking up a falle species from the object, as in the water a staffe seemeth broken to us when it is whole: so when a man looketh through a paire of spectacles which are full of corners, his hand cannot touch these

things, which he looketh upon with his eyes.

The defect here is not in the eye, but in the medium; for the eye may be deceived by the medium two manner of wayes, either by the refraction of the perpendicular beamethat proceedeth from the eye, or by reflection; by refraction, as the staffe in the water seemeth to bee broken, because the beame of the eye is hindred by the medium the water; so by reslection when the eye is hindered that it cannot see the object through the spectacles because of the many supersicies and diverse corners of them, the beame is reslexed backe agains so that it can never fix it selfe upon the right object: but if the organ bee sound and the medium bee sit for the organ, and a proportionable object for them both, neither too bright nor too obscure, then the eye can never bee deceived.

It is objected against this sense, that it can hurt by looking upon another, as an envious eye looking upon a child may hurt the child, and make him die; and the Apostle alludeth to this, Gal. 3. 1. O foolish Galatians, who bath bewitched you?

The heathen that had conceit that the witches could hurt with their eyes, and therefore they did hang fascininam velturpiculus about the childrens neckes to

oc

be anginancy against their bewitching with the eye. When one faw Elope in his mafters house (who was a very deformed creature) he fayd that his mafter had bought him ut effet fascinum domme, but they were much miftaken in this, for it is not the eye that hurteth, more than the words of the enchanter; for when the enchanter useth his charme or spell, the words hurt not, but it is the Divell that doth the hurt: So when an envious eye and bewitching eye is thought to hurt, it is the Divell that concurreth with the evilleye, and it is hee that harmeth; the heart of an envious man may hurt himfelfe, and the firong imagination may bring death to a mans felfe, and a fore eye may affect the eye of another who looketh upon it, with the humor comming from it, but it can neither infectheavre nor bring death to any man.

It is commonly objected against this sense, that it is the fittest sense to let in finne to the soule, as Eve looking upon the forbidden fruit, longed after it; David looking upon Bath hebe committed adulterie with her, and the formes of God, fam the daughters of men to be faire, which brought on the first great judgement upon the world: therefore; the Lord Num. 15. 39. faith, Seeke not after your owne heart, and your owne eyes, after which ye nfe to goe a whoring; and the Hebrewes lay that oculus eft proxineta peccati, it is the broker which goeth betwixt the object and the heart, to make up the finfull bargaine, Densocratus knowing well what evill came by the eye, pulled out his eyes; and Oedipus because his adulterous eyes drew him to incest to lye with his mother, therefore he pulled out his eyes. And for this cause the eyes were called subsessores which lye in the high way to wait for men, and to kill them at unawares; Petrus Abbas Claravallenfis, when he had loft one of his eyes by fickneffe fayd, I have loft one of mine eyes,

The evill eye doth not burt, but it is the Divell that concurreth with it.

Object.

Many things objected against the eye.

Lingua L.

Many have pulled out their eyes because of the evils that come by, the eye, and now I am more affraid of that which is left than I am forie for that which is loft, therefore when wee would diligently meditate upon any thing, wee fautte our cyes.

Answ.

The moft excellent things being abused become work.

But we must know that the most excellent things being abused become worse, as the sweeten wine becommeth the fowrest vineger : this argueth onely that if the eye be abused, then it becommeth the worfe fense, but being rightly uled, it is the most excellent fense, for it beholdeth the world which the Philosopher calleth Altar of God, in which we may fee his power and his wisedome to prayse him and magnific him for it. Then the blind man concluded how pittifull his cause was, who wanted this noble fenfe and lived like a prifoper continually in darknesse.

The lipeach of the deafe.

I perceive this day that to be true, that everie man judgeth other mens greefes leffer than his owne; but if my greefes were weighed in a ballance with this mans,

they would foone weigh them downe.

Reafons for the preheminence of the hearing, Reason, I.

I want the daughters of muficke, Ecclef. 12. Iam no more delighted with muficke nor old BarZillas was, 2 Sam. 19. 25 . That could not beare the verse of finging men. and finging women; and let one fing as sweetly unto mee as the freeter finger of Ifrael could doe, yet I am like the deafe adder that is nothing moved with it.

Region, 2. Greater knowledge by hearing than feeing.

The eare is janua disciplina the gate of knowledge: it is true, a man may fee the principles of knowledge with his eye, but when a science is found out, how can hec learne it ? it is onely this fense of hearing which begetteth understanding. A man may be blind and yet bave great knowledge, but if hee want his hearing what knowledge can he have ? Rabbi Iofeph Cosm was blind; yet he paraphraled the third part of the Bible in the Chaldie tongue, and for this the Hebrewes call him [Saggi maor] abundans lumine: Dydimu was blind feventic

שניא סאור

ventic yeares, yet he was must skilfull in the Scriptures, therefore Ierome calleth him videntem sum Didymum, his seeing Didymuu: it is this sense which breedeth understanding more then the eye, therefore socrates sayd to a young man who was beautifull, soquere ut to videam, speake that I may see thee; a man wanting this sense of hearing, can have little knowledge of any thing.

That we have knowledge by hearing rather than by feeing or any other fense, we may prove it by the example of old Isaac, Oculi caligant, palatum seducitur, fallitur manus, sed non fallitur auris: and Bernard speaking to this purpose sayd, Non est in gustu veritas, ets suavitas, non

in oculo fed in sure.

Faith commeth by bearing, Rom. 10. A man wanting the sense of hearing wanteth saith; this sense is the sense of obedience, speake Lord for thy Servant heareth, 1 sam. 3. 10. and the Hebrewes put audire for intelligere, they put hearing for understanding.

The eare is the most excellent sense, the Apostle saith corpus aprasti mibi, but David saith aures perforasti mibi Psal, 40, because the body is most sitted to obedi-

ence by the care.

The Lord taketh greater paines about the eare then about any othersense, first he uncovereth the eare and taketh a vaile offit, 1 Sam. 20. 12. that is called revelare aurem to uncover the eare; secondly, perforat aurem hee boreth the eare, Psal. 40. as the servants eare was bored of old that they might dwell with their masters for ever, Exod. 22. the first was ad intelligentiam for understanding, the second was ad obedientiam, for obedience, thirdly he circumcided the eare, which include the both the other two.

Sathan envieth most the eare, therefore in the Gospell it is sayd, that hee possessed a man with a deafe

G 2 Divel

Reason, 3.

Reaf. 4.

Reaf. 5.

Reafon, 6.

God taketh great paines about the eare.

Reafin, 7. Sathan envieth the care moft. Reafon, 8.

Why one that is borne deafe is also dombe.

Conclusion.

The fight and hearing like Martha and Mary.

The Phanta lie what

How Imaginations are wrought in the Phantafie. Divell, but hee never studied to make a man blind.

Leaving these theologicall and morall reasons, we may perceive what benefit wee have by our hearing, how it is the mother of our speech; for a man that is borne dease, hee can never speake. Then the dease man concluded that his case was a thousand times worse than the blind mans, and that hee ought to bee thankefull to God who enjoyed the sense of hearing, although he was desective of the sense of seeing.

The conclusion of this is, the fight is the most excellent sense for naturall things in this life, and the hearing for spirituall things; therefore these two senses have beene sitly compared to Martha and Marie, Martha was troubled about many things, but Marie sate at his feet and heard him diligently, therefore she made choyse of the better part, Luk. 10.41.42. But in the life to come the sight shall bee no more busied about earthly things, but shall sit downe at the seete of Christ and chuse the better part with Mary, and onely then it shall contemplate heavenly things, for then wee shall walke by sight and not by faith.

# CHAP. XX.

Whether the phantafie bringeth forth reall effects or not.

The phantalie is an imagination and an impression made in the soule of such formes and shapes as are let in by the senses, or by such as are imagined without any sight.

The way how these imaginations are wrought in the braine is this: The natural spirits which are in the

heart

heart are sent up by the arteries to the braine, and there they waken these phantasies which are sleeping as it were in the braine, and then they begin to compose devide or abstract.

The refemblance of these imaginations wakened by the spirits are speedily carried from the braine to the heart, and from the heart to the liver, from the liver to the blood, and from the blood to the feed. And as the influences of the heavens when they meet with a fit object, make diverse impressions in the earth, so doe the spirits in the seed; and as the painter useth to adde, divide and compose, so doethe imaginations as it were fet a copie to the spirits, sometimes by encrease as when we imagine that wee fee a Gyant; fometimes by diminution as when we imagine that we fee a pigmei or a dwarfe, and fometimes by translation, as when wee imagine the eyeto be in the breaft; and as the painter. by art borroweth the nose from one, the lip from another, and theeve from the third, fo doth the phantafie, and as nature composeth sometimes, as struthiocamelus, pardo-camelus, fo doth the phantafie compose things, and make up diverse formes,

The spirits when they ascend unto the braine, and are cleare without sogge or mist of grosse exhalations, then they compose and divide, and play the part as it were of a Poet or painter in the braine; and this we see by experience, for when a man lieth downe first, and the grosse exhalations arise out of his somacke, then he cannot dreame, or if he dreame, his dreames are wonderfully consused & undistinct: but when the humors are settled, and the spirits begin to be more cleare, then they compose or divide more distinctly; as a man seeth not his sace so clearely in the water when it is troubled as when it is settled: so the spirits when they are troubled with these sogges of mist and grosse exhalations

How the refemblance of the imaginations are carried from the braine to the feeds.

Simile.

The spirits being free from exhalations, doe compose and divide in the braine,

Why dreames in the forceast of the night are not so distinct as in the latter part of the night.

Simile.

Reasons proving that the phantasie worketh no alteration of it salse in man. Reason, I.

Simile.

Senfas & fenfile idem

Reafon, 2.

The imagination neither worketh formallie nor vietually upon the bodie.

How the spirits waken the phantafies and carry them to the seed.

arising out of the stomacke, then they worke not so clearely and distinctly as they doe when the humors are setled.

That the phantafie of it selse worketh no alteration

within a man, it is proved thus.

First, nihil agit extra genus suum, as thornes bring not forth figges, nor thiftles grapes, Mat. 7. 16. The imagination conceiveth not the things themselves but the images of things, for as we are not fed by the nature of bread apprehended in the phantasie, but by the bread it selfe: So neither can the notions of things apprehended in the phantafie affect or change the body; and as the fense is to the thing taken by the fense, so is the imagination to the thing imagined, but the fense and the thing taken up by the fense are idem numero one and the felfe fame thing, as the echo and the found are one. So the fight, and the thing taken up by the fight are one, even fo the thing imagined, and the imagination are one; and there is no other act without the imagination, it is not actio transiens here fed immanens, it is not a transient action, but permanent, and therefore worketh nothing upon the bodie.

The imagination cannot worke upon the bodie. First, it worketh not formally, for that which worketh formally, produceth an effect like the thing it selfe, as the fire produceth heate. Secondly, it worketh not virtually, for one body virtually onely affecteth another, as Physicke worketh upon our bodies. Thirdly, it worketh not eminenter by way of excellencie upon the bodies, for then it should produce such an effect which should be more excellent than the cause.

The spirits then ascending from the heart, wakeneth these phantasies in the braine, and carrieth these idea's or shapes downe againe by the Nerves, to the heart, and to the Liver, and then to the blood, and last so the

feec'e

scede where they take their impressions, and there is a great correspondencie betwixt the two begettings, the imaginarie begetting and the bodily begetting, and the one taketh the examplary from the other; and although these imaginations be not actually seene in the seede, yetthey are virtually in it, as the rest of the members are comprehended in it before they bee falhioned; fo are the colours, markes and shapes.

The spirits draw out these shapes and colours, taking the parterne of them from the phantalie, and they imprint them in the feede; neither must this feeme strange unto us, for if the divell can mixe himselfe with the humors of the bodie, and out of thele humours, frame diverse shapes and colours, much more may the naturall spirits doe this in the humors. Augustine sheweth this, how the Divell did delude the Agyptians and continued Idolatrie amongst them, presenting to the Cow when the was engendring, an Oxe marked with the fame markes wherewith the oxe was marked which they worshipped in Legypt, so that when he dyed they had still an Oxe marked after the same manner.

Whether was this a miracle or not, when lacobs ewes

brought forth speckled lambs?

It was mirum but it was not miraculum, God in working a miracle sometimes he useth an ordinarie meanes, as when he cured Exekias fore, he bade lay figges to it, figges naturally mature and ripen the fore, but because hee healed Ezeksas in an instant the naturall cause wrought no more here than Pauls girdle, when he healed the ficke by it: but when lacobs ewes conceived speckled lambes, this cannot bee called a miracle, for they conceived by naturall meanes here, and they brought not forth their lambs upon an instant, but kept their course as other ewes did.

What is the reason that other men who have try-

The imaginations are notactuallie but virtually in the feed.

The spirits imprint the shapes and colours in the feed.

Angustinus de civitate dei lib. 8.cap. 8.

Tacobs Ewes bringing forth speckled Lambs whether a miracle or

Quest.

Anfro.

Natura { naturani

Sathan can dive farre

Inftru- 5 propinquiem mentum remotum. tried, this conclusion could never doethe like? God who is the God of nature, and worketh by his handmayd nature (who is natura naturans, whereas the is but natura naturata) can doe many things by her, which neither the Divell nor mencan doe, who are but natures inftruments; the Nazarets by the law might drinke no wine, yet their cheekes were most comely and ruddie, Lament. 4.7. But ordinarily drinking of water maketh the face more pale: ye fee here how the God of nature did worke beside the ordinary course of naure; but Sathan albeit hee be not the God of nature, yet hee could dive farre and invegle himselfe into the phantafic of the Cow, when the was in gendering, and fo made the braine of the Cow more pregnant, and the spirits made the colours more vively in the seede, and brought forth such a calfe marked with such spottes: but God being the God of nature, gave fuch a bleffing to the ewes that they brought forth all their young ones speckled. Man can onely present to a Cow when shee is gendering an exe or a bull marked with such markes, but he cannot give that bleifing which the Lord gave to the ewes, neither can hee invegle himfelfe in the phantage of the Cow, as the Divell did who is a spirit. and therefore a Cow bringeth not forth a calfe fo vively marked, when a man, the instrument of nature hath a hand in the worke, as when the Devell

Man is an inftrument of nature two manner of wayes, either he is propinguum instrument in natura, or remetum instrumentum natura; he is propinguum instrumentum natura the neere instrument of nature quando sol & homo generant hominem, and here he worketh more forciblie in nature, than Sathan can doe. Againe he is the remote instrument of nature: example; when a Physician composeth his drugges of so many hearbs and simples, here

bath an hand in it.

he

he cannot worke so effectually as Sathan can doe, because he is but remotum instrumentum natura: so if a man should have presented a marked exe bfore the Cow, she would not have brought forth a calse marked after that manner, because hee was but instrumentum remotum natura here, and could not worke so as the divell could doe.

Last observe, that the parents give matter and forme to the birth, and if there be not a like efficacie in them both, then the imagination appeareth not so vively in the birth; now the Lordby his directing hand matched the like with the like, the strong imagination with the stronger, and the weake with the weaker, and so, they brought forth lambs some with broader spots, and some with lesser.

The phantasie then by it selfe worketh not this alteration, but yet the phantasie when it apprehendeth the object either as profitable or hurtfull, then it moveth

the spirits, and the spirits altereth the body .

The conclusion of this is, as in natural things, the I-mages breed Imaginations in the phantasie; when they behold monstrous objects the birth is oftentimes marked with the like. The Concubine of Pope Nicolas brought forth a child marked like a Beare, because in her conception she beheld the armes of the Prsins, and therefore his successor Pope Martine caused the armes of the Vrsins to be rased out. So were must beware of obsceene spectacles and filthy objects, for they breed monstrous sinnes in the heart:

Secondly, seeing that the phantasie of the mind procured by the object of the sight or some other cogitation in the time of conception, is of such force to fashion the birth: It becommeth men and women not to come together with beastly appetites and uncleane imaginations, for by such meanes monsters and wishapen birthes are often procured. The parents give matter and forme to the birth,

The phantafie doth not alter the bodie, but moyeth the spirits and they alter the bodie.

Conclusion. 1.

Conclusion. 2.

#### CHAP. XXI.

How the Hebrewes distinguished the ages of man.

1 Sam. 2. 33. And all the encrease of thy bouse shall die young ones.

He Hebrewes doe not divide the ages of manas the Greekes doe or as the Latines. The life of man is called by the greekes Hebdomas because it is divided in seven periods; the first is his infancie untill he bee feven yeare old; the second is pueritia childhood un. till he be fourereene yeares old; the third is adolescentia, youth-head untill he bee twentie five yeares of age; the fourth is virilis etas untill he bee fiftie: the fiftis avi maturitas untill he be fixtie; the fixt is fenectus untill he be eightie; the seventh is decrepita senect us from eightie to the day of his death.

But the Hebrewes distinguish the life of man after this manner; first they are [ bajonekim lastantes, lucking children untill they bee three yeares old; Secondly, [nagnarim] pueri ratione atatis untill they bee thirteene; they fay, ratione statis, for oftentimes nagnar nonest nomen atatis in the Scripture. Tojeph when he is thirtie yeare old is called nagnar, Joshua when hee is fiftie five yeares old is called nagnar: fee Pfal, 127. 4. and Prov. 5. 18. fo loel 1. 8. So Adam is fometimes no. men (peciei and then it comprehendeth infants and men. Infants who know not the right from the left hand, lonas 4. 11. and fometimes it fignifieth a man come to age, and then it is opposite to the child. But when Nagnar is a name of age, then it comprehendeth from three yeares old

The Greeks divide the life of man into leven periods.

How the Hebrewes diftinguishthe life of man

ונקים lattantes. TV3 aliquando oft nomen atatis, aliquando non,

מרכם aliquando nomen proprium, 43° ali quando nomen (peciei.

old to thirteene, Thirdly, he is ish, when hee hath past thirteene and aday, then hee beginneth to observe the Law and is filius pracepti, and weareth his phylacterie. Sometimes, this word [ish] is taken more largely. I Sam. 17. 12. venerat in viros, ides, senex erat; and sometimes it is nomen of siege, the name of a husband, Hos. 2.

Fourthly, they are bechurim from twentie yeare old to fixtie, Exed. 30. 41. because then they were chosen

for the warres.

Fiftly, fenethe, and it was three fold, first zickna when he was fixtie yeares old.

The second is [ [hebba] canities from seventie to

eighty.

The third is, [Iashish] filicernium or decrepita fenectus, 2 Chro. 36, 16. The [word of the Chaldaans [pared not the old man nor him that stooped for age. By this wee may fee that they translate not these words rightly, they Shall die in the flowre of their age, I Sam. 2. 33. for they dyed long before that time: The meaning then is this, thy sonnes shall not die when they are children, but when they are ishim past thirteene yeares of age, and when they shall have so much understanding to see themselves put from the holy service of the Lord, the Lord shall cut them off before they come to bee men, which the Hebrewes call more excidy, before they come to the flower of their age. Not unlike unto this place. is that phrase Hof. 9. 12. orbabo cos ab bomine, that is, I will cut them off that they shall not become men, or before they shall become men.

As the age of man is divided, so Augustine divideth the age of the Church, first infantia when he called her out of Ayypt; Secondly pueritia when she lived under the pedagogue of the Lawtill Christ came; thirdly in adolescentia under Christ; fourthly, in senectute, under the Apostles and last decrepita senectus now.

w'R aliquando late fumitur, aliquando est nomen officij.

בחורים eletti.

זקנה

שיבה

ישיש

Orbabe out ab himine

The ages of the Church, The ages of the Church of the Gentiles,

So the Church of the Gentiles was in infantia from Adam to the flood; fecondly in adolescentia from the flood to Abraham; thirdly she was in her widdow-head from Abraham to Christ: inthis time the Gentiles were rejected, and Abrahams posteritie onely chosen. This time of her rejection is called but momenta vel modicum temporis, Esay. 54. for as the earth although it be twentie thousand miles about in circuit, yet it is but a point in respect of the heavens; so is this time from Abraham to Christ, but a point in respect of eternitie. Christ saith, a little while, by peshall not see me, and a little while, and ye shall see me, so h. 16. 16. It was but a little while from Christs ascension to his comming againe in respect of eternitie

The conclusion of this is, the Lord when hee made the Almond rod to blossome, Num. 17. hee signified that Aarons children the Priest-hood should florish; therefore the Hebrewes called the Priests sonnes stores sacerdotales: but here when Eliand his sonnes were to be cut off, the rod withered and decayed in him, and the

children did beare the iniquitie of their fathers.

Conclusion.

# CHAP. XXII.

Whether death be naturall to a man or not?

Gen. 3. 19. Duft thon art, and to duft fhalt thon returne.

How man was made of the dust, and is resolyed into dust. I Ob. 10.9. Remember I befeech thee, that thou hast made me as the clay, and wilt thou bring me to the dust againe? When man was created first, his body was dust; Secondly slime, that is, dust tempered with water; Thirdly, clay, that is, coagulate slime; and lastly earth, that is,

condensate clay; then when man returneth backe againe, first he is earth, then clay, then slime, and lastly dust; therefore God saith, dust thon art, and to dust thou shalt returne, Gen. 2.19.

Whether is this death naturall to a man or against

his nature ?

If yee will respect the intention of nature, death is against nature; because generation is according to nature; therefore Dionysius laid well malamearere sine, naturact efficiente cum a nullo optetur de sit recessus ab ente.

Secondly, death may be confidered two manner of wayes, either if it be compared with generation, or if yee compare one fort of death with another; if yee compare death with generation, then death is alwayes contrary to nature: but if yee will compare one fort of death with another, then one fort of death may be fayd to be naturall, and another fort of death contrary to nature: example; when a man dieth in a confumption, this death is a natuall death, because he hath that within himselfe which maketh him to die: but when a man is killed and dieth a violent death, this death is contrary to nature, for he hath not the immediate and next cause within himselfe.

Againe consider natures first intention, and then the way how nature worketh; in natures first intention all fort of death is contrary to it: but if yee will observe how nature worketh, if shee worke by her owne principles then this is according to nature; but if death bee violent, this is contrary to nature; consider then the first and principall intention of nature, death is contrary to it: but according to the second intention of nature it is not contrary to it, because it is necessary for the introduction of a new forme, that the matter be changed, the matter alwayes craving the forme; and likewise because this is done by the law of nature which

Quef.

Answ.

Whether death be na-

Death confidered two wayes.

How death may be faid to be contrary to nature,

All death is contrary to the first intention of nature.

Death is not contrary to the fecond invention of nature.

ordai-

One death may be both faid to be according to nature and against nature.

Queft.

Answ.
Whether it is naturall for the soule to be separated from the body.

Simile.

Objett.

Anjw.

Death although violent to the body, yet not to the foule.

Object.

ordained that things which have a beginning must

The young Vipers when they come out of their mothers belly, they gnaw the belly of their mother and fo kill their mother; this unnaturall birth is first prater naturam, it is besides nature; for nature teacheth creatures to love those who bred them; Secondly, it is contra naturam against nature, because they come not out the ordinary way as other creatures doe; Thirdly, it is Secundam naturam in the second intention of nature, for everie creatures seeketh the life and preservation of it selfe and the continuing of the owne kind of it.

Whether is it naturall for the foule to bee separate

from the bodie or not?

In the first creation it was naturall for the bodie and soule still to be together and neverto be separated, but since intervening maketh the soule long oftentimes to be out of the bodie; the soule longeth to be out of the sinfull bodie that it may bee the more able to discharge her spirituall duties, which are hindered by the heavy and dull bodie. The water according to the owne proper inclination goeth downeward, yet less there be vacuum or an emptinesse in nature it ascendeth upward; so the soule first desired to continue in the body that there may be puschritude universe, and the soule to be freed from sinne it desyreth for a while to be out of the body. So the soule saith to the body, neque possum vivere tecum, neque sine te, I can neither live with thee nor without thee.

Death is a thing violent to man, therefore not naturall.

It is not violent to the soule, for the soule when it is separated from the body, it doth not perish, but is more perseded.

A part being taken from the whole, then the fepara-

tion

tion is violen, and the part imperfect; but the foule is a part of man, and there it is imperfect when it is separate from the bodie.

That is to be underflood of such parts as receive their persection from the whole, but the soule rather given persection than receiveth.

When the foule is separate from the bodie it defires

to be joyned with it againe.

It defireth to be joyned with the body againe not as it is a natural body, but as it is a pure and glorified body.

Then the resurrection is according to nature, for the soule defireth naturally a glorified body, and it defireth

not to be united to a finfull bodie againe.

It is naturall for the foule to defire a glorified body againe, yet the foule cannot be joyned to God naturally, but by supernatural meanes; so the soule naturally defireth a glorified body, but it can never be joyned to it but by a supernatural meane.

When the foule is out of the body, whether is it kept

violently out of the body or not ?

It is not kept violently out of the body, because that which is detained violently, is not onely detained and kept from the place which it desireth, but it is also detained in a place which it desireth not, which is altogether contrary to it; when a man is taken out of his owne house and put in a close prison, here wanteth not onely his owne house which he longeth to be at, but hee is shut up also in a close prison which he abhorreth to be in, there he is violently detained; but when a man is removed out of his owne house and put in a farre better house, here he hateth not this better place, neyther can he be sayd to be kept violently in it, although he have a desire to be in his owne house againe.

The conclusion of this is, nature Gods handmaid in

Aufo.

Object.

Anfw.
Why the foule defireth
to be joyned to the
body agains.
Objest.

Anfw.

Quef.

Anfar, Whether the foule he kept violently out of the body or not,

Simila

Conclusion.

Nature followsth Gods intention in the differ lution of many her first intention followeth Gods direction, and as God intended first that man should be immortall, so did nature: but then commeth in Gods second ordinance, because man suned God said, Dust thou are and to dust thou shalt returne, so nature in her second intention seconded Gods decree, and worketh to the dissolution of man.

h defireta to be towned with the hody against not a gament book over as one a true and the

Then the refunction is according to mane, for the toleral edge to mane, for the fault defices

It is not be at violetity out of the body, because that

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# MORALL OB-SERVATIONS.

CHAP. I.

Of two evils, the least is to be chosen.

2 Sam. 24.14. And David faid, let me fall into the bands of the Lord rather than in the hands of men.

Avid made choise here rather to fall into the hands of God then man. In evils of finne there is no choise to be made, as Lot who chose rather to postitue his daughters than to hazard his guests, and

fo did Pilat. When Diony fins the tyrant presented three whores before Aristippus bidding him make choile of one of them, he faid, that Paris had fuch bad fuccesse for chooling one of that kind that he would never make choise of one of the three.

Revel. 3.15. I would yee were eyther bot or cold, but because yee are lukewarme, therefore I will spue you out of my mouth, here it may feeme that the holy Ghost would have made choise rather that they were cold, than to be lukewarme, which are both finne.

He willeth them not here to make choise of the lesfer finne, but sheweth them onely which is the leffer

In evils of finne there is no choife,

Object

Anfw. What is meant by being Likewarme.

finne

Objett.

finne, and that it is more tolerable to be cold than lukewarme.

Anfw. Why Mofes gave the

But in evils of sinne, it may seeme that one of them may be chosen, for Moses chose rather that the husbands should give their wives a bill of devorce, than that they should kill them.

bill of divorce.

Mofes tolerated this for the hardnesse of their hearts. but he made no choise of this, but suffered it because he could not beloe it.

Object.

An Idulater is charged by the Law to goe to the Church, if he goe to the Church he finneth against his conscience, if heabsent himselfe from the Church then he finneth against the Law; here it may seeme that he is to make choise of one of the two evils which are linnes.

Anfw.

He is to make choise of neither of the two, but to feeke that his conscience may be reformed, and so give obedience to the Law.

Queft.

Whether did the man of Gibea, Ind. 19, finne or not. in offering his daughter and the wife of the Levite to the men of Benjamin to be abused, rather than the Levite who was his guest?

Wee must not doe evill that good may come of it, Rom. 3.8.

But might not this man rather have made choise of death than offered his daughter, for an honorable death is to be preferred to any finne?

It is one thing to be a patient, and another thing to be an agent; if he had made choise of death rather, then he had beene an agent and not a patient: and if he had died in withstanding this villanie, his death had beene honourable, herein hee was to be blamed that hee brought forth his concubine and gave her to them, verf. 25, and hee made choise of one evill to eschew ano-

ther.

There is one fort of evill which is evill in it felfe, and another

Majum Sperfo

another which is but evill by accident onely: a man may chuse that which is but accidentally evill, but never that which is evill in it selfe, Example, 1 Cor.7. it is not good for a man to touch a woman, and it is not good for a man to commit whoredome; It is not good for a man to touch a woman, that is, to marry hereaccidentally it was not good at that time for the present trouble that was upon the Church, yet he might chuse this remedie to marry rather than to commit whoredome, because it was but accidentally evill to marry, evill at all that time when the Church was underpersecution, but that which is evill in it selfe hee may no wayes chuse.

When two evils are fet before the will, a greater evill and a leffer evill, the will cannot but chuse the leffer evill, which is eyther leffer indeed or apparent-leffe, it is so determinate by the understanding, but yet it hath this freedome to chuse the media for this end. So when two good things are set before it, it cannot but chuse the better good, eyther in appearance or simply best.

The greatest evill of punishment is to be chosen rather than the least evill of sinne: Therefore the martyres would chuse rather to suffer the greatest punishment than to commit the sinne.

But here an innocent man is to take heed when these two are put in his choise, whether to sinne or to suffer punishment, hee is not to make choise of the punishment, although he result to make choise of the sinne, but he is to suffer the punishment inslicted upon him, but not to make choise of it. Charles the ninth the French King, offered to the Prince of Condie his choise, whether he would goe to the Masse or chuse perpetuall banishment or imprisonment, what replied he? to goe to the Masse is simple sinne, therefore I will never chuse that: but to chuse either perpetuall imprisonment

H 2

When a man may chuse that which is accidentally evill,

Non habet libertatem quead specificationsm fed quead existina

The greatest punishment rather to be chocon then the least finne

An innocent person is not to make choise of the punishment. or perpetuall banishment, that I cannot doe, for then I should imply a certaine guiltinesse in my selfe; but it is in your power ô King to inslict which you please, and I am ready to suffer. A man is condemned to die, the magistrate putteth it in his choise what fort of death he would die, he may lawfully now chuse the casicst fort of death, he implieth now no guiltinesse upon himselfe, for the ludge hath now already sound him guiltie.

It may be asked why David made choise rather of

the plague than of the fword or famine.

The reason was because he would expose himselfe to that danger of the plague as well as the subjects, becanse there were fewer meanes for him to escape the

plague than the fword or famine.

Another reason why he made choise of the plague rather than of the sword or famine, because these two would have made the Lords people to have beene evill spoken of amongst the heathen; for the enemie would have insulted against God and his people if they should have overcome them; and so would they have done, if they had beene ensorced to seeke releise of them in time of famine, but in the plague they had no such occasion, and David had rather fall into the hands of God im mediatly than into the hands of men,

Warre and famine are from God, therefore he should have fallen into the hands of God, this way also, for his instruments can doe nothing but that which hee

willeth.

When they assisted us, they can doe as much as God willeth them to doe, but when they sinne they can doe that likewise which God permitteth them to doe; the wicked when they are Gods scourges they adde their owne malice and mischiese, Zach. 1.15. I was angry but a little and they helped forward the afficients, I minded

Queft.

Answ.

Reasons why David chose the plague rather than the sword or famine,

Objett.

Anfw.
What the wicked doe in affliching the children of God.

but to whip my children, but they flayed them, see Esa.

10.7 When God useth the good Angels to punish, they doe nothing but that which the Lord commanded them, but the evill Angels adde their owne malice and wickednesse, the one is Angelus male, and the other is Angelus malus; the Lord sent Ashar against his people to correct them, here did not onely permit them to goe but commanded them, tere, 50.21. goe up against the land, doe according to all that I have commanded thee; yet the Lord is angrie with them for going against his people, why? because their thoughts were not answerable to his thoughts, they had another intention and affection, and they added their owne malice.

David made choise here rather to fall into the hands of God than man. Mofes rod when it was laid upon the ground was a Serpent, but when Mofes tooke it in his hand, it became a rod; So these chastisements and punishments which are fatherly corrections to us in the hand of God, in the hand of the wicked they are Serpents to fling us. When Elias fled from lexabel he defiredthat the Lord would take his life, but o Elis if thou be weary of thy life, goe but backe to leachel, and the will quickly dispatch thee; but Elias would none of that, for death out of her hand should have beene a stinging Serpent, but out of the hand of God it should have beenea gentle rod. When the Lord reasoned with lowe heifilith, if thou who art an angrie and crabbed creature hadft pitty upon the gourd, how much more should I have pittie upon Ninive who am a God of mercy? There is more mercy with God than with man, therefore it is better to fall in his hands then in the hands of

It is a fearefull thing to fall into the hands of the living God, Heb. 10.

It is a fearefull thing for contumacious sinners fore-

מלאבי רעים Angelus mais, Plat 78. 49.68 (Intarirrections) non convenientia.

Simile.

Objett.

Anfre.

maining, to fall into his hands, when he is an angrie God; then it is better to be corrected by the rod of men; but for penitent persons that take the ready course to pacify his anger for their sinnes, for such it is a hopefull thing and farre better, to fall into Gods hands than into the hands of men.

Conclusion 1.

The conclusion of this is, in evils of punishment were are to chuse the lesse, therefore we must study in our election to know which is the least evill; for if we make a wrong choise we shall fall in the evill of sinne.

Conclusion 2.

It is better to fall into the hands of God than men: therefore when God doth vifit us with ficknesse, let us take it in good part, because we fall in the hands of a mercifull God.

Conclusion 3.

When God punisheth us by his instruments, let us passe by the second causes in whom we shall see much malice and harred, and lift up our eyes to God himselfe in whom wee shall see much mercy. A man when hee would drinke of the water of the river, he drinketh not of it nere the sea where it is brackish, but he goeth up to the fountaine where it is sweet; so if wee would finde comfort in our afflictions, we must learne to take them out of Gods owne hand. So to looketh not to the Chaldeans who robbed him, but saith, The Lord bash given and the Lord bath taken, tob. 1.21. So when Shimei cursed David, he saith, the Lord bath bidden him, 2 Sam. 16.11. So loseph looked not to the malice of his brethren but to the Lord, Gen. 45. 8.

Simile.

CHAP.

#### CHAP. IL.

# Of friendship.

I Sam. 18.1. The fonle of Ionathan was knit to the fonle of David and be loved him as his owne foule.

There are fundry forts of love, first, naturall love; fecondly, sensuall love; thirdly, rationall love; all these three bindeth one to another, but spirituall love

excelleth all thefe.

Naturall love is that sympathie which God hath placed in things without life, as in heavie things to defeend, and light things to ascend; and that sympathic which is betwixt the yron and the loadstone, these things although they have no knowledge in themselves, yet they are directed by the hand of the first mover, as the arrow by the hand of the Archer is directed to the marke.

The second fort of love is that sensual! love, directed by appetite which is sound amongst beasts, for beasts of the same kind love one another, and these ravenous beasts which live by rapine, yet they love one another: but this sort of love different farre from the love of man; the beasts love onely their young ones for a time, but afterwards they love all the rest of the same kind alike. Man loveth not his owne children onely, but also these who are in affinitie or consanguinitie with him, and these of his acquaintance, and his love is a permanent love; it is true through the corruption of the nature of man, there is a greater hatred betwist man and man than amongst the beasts, but this arise th of some per-

verse affection, but it was not so from the beginning.

H4

A mor Spenfualit rationalit

Namerall love what.

Senfrall fove what.

Differencebetwixt fenfuall and rationall Amicitia perfedia.

Perfedt friendship
what,

The measure of true friendinip.

Quel.

Anjw. Howa man loveth himfelte.

A comparison betwixt friendship and marriage.

Queft.

This friendship is eyther perfect friendship, or im-

Perfect friendship is the mutual love of two, arising of an effectual good will of the one towards the other, and grounded in moral goodnesse: this kind of friendship is not found but amongst good men, he that loveth a man for pleasure and profit, this is not true friendship.

The measure of this friendship is this, we must love our friend as our selfe, the reason of this is, because amicuses alter idem.

How can a man love himselfe, leeing love is alwayes betwirt two?

If yee will consider reason and sense together, yee shall alwayes finde two things in man, and if reason give place to sense, then sense is amatum and reason is but amans, and that breedeth selfelove: but if sense give place to reason, then reason is amatum and sense is but amans, and thus we should love our neighbours as our selves: when a manloveth the sensual part in his neighbour rather than the reasonable part, this is not right love.

This friendship resembleth mariage in five things, first there must be some equality betwire these who are to be married, so there must be some equalitie betwire these who are friends; the love which the Prince carrieth to his subjects is not properly friendship, but friendship is amongst these who are equals, and yet the Lord submitted himselfe so farre as to call abrabam his friend sam. 2,23.

Where there are two equals, if one of them wish preferment to his friend and to be above him in degree, whether or no doth this breake the bond of friendship, feeing now he wisheth him to be his superior and not his equall?

Friend-

Tricaphip is kept two manage of wayers, applicition the lame degree, and as the influence application begins in performed in the fuperior (as the faculties a noutline is preford ved in the fuperior (as the faculties a noutline is preford ved in the fentitive) to is friend this kept fill but after a more eminent manner, and then it is turned into reverence and more greater are specification of the land under

The legond thing wherein friendship referabled mariage is in unity as in marriage two are made one floth, to in true friendship they are made one spirit, land among of alter idem cam amouse. The Prince of the Sana cens and the Emperor of Conflantinople entering in 2 league of friendship, caused a Chirungion to open a veine in each one of their armes that they might make up this friend hip the better this friend hip makes two friends to be one or to be four but newer to be amo, for he that leverhis loved, and he ther is loved leverh; and true friend hip maketh the money tomaketh one loule intwo bodies: and as a man must not have many wives to he must not have many friends, this is called TOANGIAL the love of many friends; and as their crest, tures, who have but one broad love than the better, To he that hath but few friends his love to the greater tomarried persons but death, so nothing analitebray

Good the more it be extended the better it is, why then is friend this pale better the more it is contracted at

Good the more it is extended in the one kind, the better it is if it suffer extention, as love it selfe the more it is extended the better it is; therefore when the Law saith, should be the thy neighbour as thy selfe, the Apolic, Rom. 13-9-extended it of the hour any man to teach us that this love must be extended its all; but particular friendship which suffered no extention, the more it is contracted the better it is; and in this sense it is said, qui mult is supit offermient nomini amicus

Anfw. How friend hip is kept with those who are in a higher degree,

Simile.

friendship like unto marriage in unitie,

> Priend hip like unto marriage n commni o a

Prienditie die inches

Object.

Anjw.

eft.

Particular friendship the more it is contracted the better it is. Anfw.
Flow friendship is tope
with those who are in
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Friendship like unto marriage in the perpetuity of it,

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dolor

Particular frieddh themeto it is contra

the butterit is.

note. If the hand were not parted into fingers, it could not doe things communically, as to write or to throw; but yet it griperh fafter when it is folded. Love is like the hand parted, and friendship is like the hand folded. When a man hath too many friends it breedeth but tediousnesse to him rather than comfort, and they say we should use our friends as we use sauce to meare, this is the property of sauce, if it be sparingly used, it maketh the meate to have the better relish, but if it be too much used in the meat, it breedeth loathsomenesse. So see, 2011-102 premises and the partial of the same and the same seed to be and the same and the same seed to be seedeth loathsomenesses.

nion, love feeketh not her owne but delighteth as much in the good of others. Plus willed that in his Commonwealth ment & commonwealth with the freete, but let them be onely thine owne, and not firangers with the proof reserved as the commonwealth ment to be a commonwealth when the commonwealth was the commonwealth with the commonwealth was the commo

The fearth thing wherein friendship resembleth marriage is in the endurance of it, for as nothing parteth married persons but death, so nothing parteth the friends but death. Analysis Queene of Caria knowing the death parted husband & wife, shewed a wonderfull act of patton towardshier husband Minesia, for death having taken him away. The not knowing how to pull the chornes of for ow out of her fould, easifed his body to hereduced to askes and mingled them in her drinke, meaning to make her body a living tombe, wherein the reliques of her lusbashill might bett, from whom thee contained indure to live separated; So friendship which is true friendship can hardly be disloved, and nothing separates them but the all.

Bur

But charity endureth after this life; therefore friends; thip may feeme to indure after most in the different come.

Charity in generall indureth in the life to come amongst all the Saints of God, but not this particular levebetwist man and wife, betwist friend and friend: a friend may be a friend to his friends children and doe good to them after his friend is dead 8006.2.20. Bleffed be be of the Lord, who bath mot left aff his kindnesse to ahe living and to the dead, that is, to the posterity or the wife of the dead. And it seemeth that David was nn-mindfull of this rule of friendship to somethers some, when he bade devide the land between shibe and indephiboseth, 2 Sam, 19, 29.

The last thing wherein friendship resembleth marriage is as the man ought to beare with his wives infitmities and to cover them; fo thould a friend cover the infirmities of his neighbour but not his groffe enormitics, for then he hateth him, Levit. 19.17. Thou fish not bate the brother in thine bears but reprove him. This comformble kind of friendship is knowne best in advertisie, for as a true friend reidyceth mish his friend in profperity, fo he lamenteth with himrin his adversicie and beareth a part of his burden with him. Jobs friends came in adversitie to visit him and they sate seven dayes by him and spake nothing, for in the beginning of griefe it is mod fitting for a friend to bold his peace and to expresse his compassion rather by searce than by speech; And it is most probable that the Angell when he came to comfort Christ and to Arengthen him, Luk, 22.43. didrather comforthim by goffsire than by forethinby franding by and affifting bien in a wifible flage, weighing and confidering with himfelfeshe great guicfe and agonie that was in Christs soule And when Christ fell grovelling upon the ground, it is not unlikely that he

Objett.

Answ.
Charity in generall resmainsth in the life to the come, but not parties lar friendship.

Friendship like unto marriage in bearing others infirmities,

Friendship best known c

How a man is to behave himfelfeto his friend in the time of Rriefe.

How the Angell did comfore Christ in his agony. Objett.

Anfw.

What coinfort Christian required of his Di-

Queft.

Anfre.

At what time friends are most necessarie.

Simile.

Friendlipbest known e

others irfu quies.

Imperfeet friendship

How a man is to behave himfeltolinii? frame in the cites of cricle.

How the Angell did comfore Christ in this account. incompation tell dewnet poor the ground also. What is that which the required of his Disciples in his agonic? he defireth not words of confolation from them, but onely that they would weight and confider with themfelves his great agony and griefe, and it grieved him that they would not watch with him in his great heavinesses was a great comfort that him when he went a konescalt farther from them, if they would watch & expresses their love to him by shaking off their drow-finesse, when a good or a land a land and a land.

Whether are friends more necessary for us in our pro-

Simply they are more necessary for us in our adverfitie, but for more excellent uses in prosperity, the basest
parts of the body are simply more necessary for our
life, than our seeing or on hearing, for a man cannot
live without them, then we chaptlive without seeing or
hearing, and yet seeing and hearing serve for more excellent uses so friends in necessity are more necessary
simplies to maintaine our life, but for the comfortable
life, they are the more excellent objects to be stown things
upon salamons with, a friend down as all times, and a brother a borne for above site, Printing and a bro-

Imperfect friendship is that which is cyther grounded upon pleasure or pyofit. And as these extractions of spirits which are drawn out by the Chymists cate more subdiseased prochabation goodless bedien out of which they are extracted in the love which priests of vertue is more subtile a pure than that love which arises to of pleasure and prising and reflectours of friends are but friends by accidental soie deship arise under prochabation of pleasure and obtilisper with organism of friends in the organism we are not subdiseased but for our bodies sake to warme than, so when we one our friends onely for our proba-

we use them but we injoy them not. Paulsaid, I seeke not yours but you. Pro. 19.6. every man is a friend to him who givesh gifes; but this is no true friendship. Prov. 19. 27.

All the brethren of the poore do hate him, how much more doth his friends goe farre from him? But if the friendship be grounded upon sinne, this is the worst ground of all: such was the friendship of Simion and Levs, brethren in evil, and such was the friendship of Herod and Pilat, though hand joyned in hand yet the wicked shall not escape, Proverb.

This friendship which ariseth of profit it is easily disfolved, and to helpe this, we are not to receive benefits of every man, but we are to consider sirst for what end the gift is offered to us, for if a man offer a benefit to the intent that he may receive as much or more, then it is not a benefit, but rather a selling; as the Pharises would bid their nighbours to dinner because they knew they would invite them againe.

Againe, the benefit is not to be reckoned by the profit of him who receiveth it, but according to the mind of the giver; as the widdowes mite was more accepted than the large offerings of others. Hiram was to blame in this, when Salomon gave him twenty cities in the land of Galilee, he called them dirtie cities, 1 King. 9-13. hee measured not the gift here according to the mind of the giver.

The gifts which are given by friends are not like things fold and bought, for the thiag fold dependent chiefely upon the feller, but here the value and estimation dependent upon the receiver; he should not meafure the gift by the profit that may redound to him by it, but by the affection of the giver.

That friendship which is onely grounded upon pleafure is not well grounded, for our pleasures for the most part are excessive as the Epicures friendship, Let w Friendship grounded on profit is casily dissolved,

to amicitia honesta mensura est dansis propositum.

Gifts given by friends not like things bought and fold.

Friendthip grounded on pleasure is not permanent, eate, let w drinke, for to morrow we fhall die,1 Cor. 15 .32. here their friendship and joy continued not, it is but like the trackling of thornes under the pot, Ecclef. 7.6. which is foone gone. But true friendship is grounded in the Lord, as Davids companions were these who feared God, Pfal. 119,63, such a friend was Hushai to David,

2 Sam. 15.37.

How to keepe true friendship.

The way to keepe this friendship is, Pro. 25.16. With. drawthy foot from thy neighbours house, left be be weary of thee and hate thee: Hast thou found honey? eate so much as is sufficient for thee, lest thou be filled therewith and vomit it. Againe, let thy foote be rare in thy neighbours house; in the originallicis, pretions, for these things which are rare we hold them pretious, I Sam, 3. I. The Word of the Lord was pretious in those daies, that is, it was rare. So Efa.13. a man shall be more pretions than gold, that is, more rare. And he nieth a comparison here, for as he that eateth fparingly of honey it is comfortable to him and refresheth him as it did Ionathan, but if hee eate much of it, it maketh him to furfet : fo if a man come feldome to his friend, hee shall be welcome to him, but if hee come often to him, them hee becommeth weary of him.

Simile.

### CHAP. III.

Sinfull love degenerateth into hatred.

2 Sam. 13.15. Then the hatred wherewith he hated her, was greater than the love wherewith be loved her.

Here are two affections which carry great sway in the foule, defire and love: fometimes we both defire and love them; something we desire but love them nor, till injoyed; and somethings we desire, but love them

These things which wee desire and love are things honest; these things which wee desire and love not, are things profitable, we love them not before we injoy them; we may carry some Imaginary love to them before we enjoy them, but this is not true love: for other mens profits so long as they injoy them affect us not, but when wee injoy them indeed then wee begin to love them; but sinfull delights we desire them, but being once gotten we loathe them, but things honest we both

defire them and love them.

Honest things wee both love them and defire them although we want them, but things profitable before we have them, we defire them but love them not properly: when a man wanteth riches or children he hath a defire to them, but when he hath gotten them then he loveth them. Things pleasant before we have them we both defire them and carrie an imaginarie love to them, but when we have them once, both the defire and the love perish together, and they leave behind them a certaine loathfomenesse, as heethat eateth too much of the honey combe loatheth it: Prov. 25.15. here the defire and the love goe away together, and the love in finfull pleasure is turned to hatred. Things profitable are profitable to us when we poffeffe them, and the longer that we possesse them the greater fruit reape we of them. But the delight which wee have in pleafant things is neither an habit nor a perfect possession of them, but a motion which hath alwayes some privation joyned with it, which failing the love faileth likewife: These pleasant things before we injoy them they have a greater force to stirre up a defire in our phantafie when we want them; but when we have profitaThings honest we both love and defire,

The defire and love of things pleaf int once gotten perifit together. The love and defire of things honest remaines both when we want them and when we enjoy them. ble things they have a greater force to give me contentment than pleasant things, pleasant things when wee want them they breed an imagination in our appetite, & when we have them they breed pleasure in our sense: but the love and desire of honest things consisting in vertue and wisedome, is preferred both to things pleasant and profitable; for wee love them both when wee have them, and when we want them, and the love of them is the first degree of injoying them, not in our sense and phantasie, but in our understanding.

Honestum Utile Iucundum	} conveniunt	Sin defiderio rerum non possessificarum.
Honestum Utile	} conveniunt	S in amore postquam pos-
Honestum Ut ile	} different	honestum ante possessionem & in possessione desideratur & amatur, utile ante possessionem non amatur sed desideratur, en in possessione amatur non desideratur.
Honestum Iucundum	} conveniunt	{ in desiderio ante possessionem,
Honestum Iucundum	} differunt	Sin jucundo post possessionem perit desideri- um cum amores inhonesto vero utrumque post possessionem manet.
Veile Iucundum	3 conveniunt	Ein desiderio ante possessionem.
Utile Incundum	} different	utile non amatur ante possessionem sed so- lum desideratur, at jucundum ante possessi- onem amatur & desideratur. Secundo utile amatur post possessionem, sed amor jucundi cum desiderio perit post possessione
		Health

Health, children, and glory, whether are they to be referred to things profitable, pleafant, or honefly

Health chiefely is to be referred to profit, therefore we loathe it not after we have it, as we doe thefe things which bring onely delight with them; and health when we want it we wish it not onely with our sensitive appetite, but with our wiland understanding children againe belong both to honefty and pleafure, for we defire our children to possesse our goods, and we enjoy them; this defire is mixed with delight, and therefore the converfing of parents with their children breedeth not fatietie or loathfomnesse as finfull pleasures doe. And they long for children to continue their kind by a cortaine immortality, and herein man differeth from the beafts who love their young ones onely at nume for the time present, but respect not the continuance of their kind in them:and this is the cause why parents are never wearie of their children more than they are of their health.

The love of marriage especially consistent in pleafure, but hath honesty and profit joyned with it. The love and defire of dominion bath both profit and pleasure joyned with it, but there is a twofold honour, a bastard honour and a lawfull honour, the bastard honour onely belongeth to pleasure, but the lawfull honour belongeth not onely to pleasure but also to honestie.

These things which we both desire and love, they proceede sometimes ab amore sensibility, and sometimes ab amore rationali, when we desire them first, and next wee love; but when they proceed ab amore rationali then wee first love them, and then desire them.

The delights which are fensuall when they ascend to reason they give no contentment to it, but when the delights descend from reason to phantasie and sense, they give contentment to both. And as the mist which

Queft.

Answ.

Health referred to pro-

Children belong to honefty and pleasure,

Difference betwint the love of parents to their Children and the love of of beafts to their young ones,

Honor { legittimus ;

When delights give contentmentment both to sense and reason Simile.

Health referred copro-

Children belong o horselfly and pleatures

Eudoxia a Soxer probo.

The baterfenter are and foonest cloyed with word pleasures.

ones

Why the eye and care

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arifeth out of the vallies and ascendeth to the mountaines betokeneth raine, but when the mist falleth from the mountaines to the vallies then it betokeneth faire weather. So when the sensual delights ascend up to the phantasie and reason, it is a bad token; but when the love of honestie and vertue descends from reason to phantasie and sense, that it is a good token. When the mind illuminateth the will first, then the will beginneth to affect a thing and to seeke after it, then it is called subvia beneplatium animi the good pleasure of the will being approved by the reasonable facultie in the understanding swhich doth thy things first and setteth the will on worke and their will fettern the rest on worke.

af Againecitore hall confider the fenfes, we shall perceive that the bafer fenses, the touch tast and the smell which forve most for fensuall pleasures, they are soone cloyed as hear lear careth the honey combe furferteth quidely Prose 9.25. Pro 7.18. when the whore inviteth the young man the faith, come & tet us take our fill of love until the morning, one might well give them a furfer of this beaftly pleafure but confider against he more noble fenfes, the fight and hearing, which ferve for reas fon, they are never fatisfied, Therege (faith Salomon) is not fatisfied with feeing nor the eare with hearing Ecclef. 1.8. Why are they not fatisfied? because they give information to the nobler facultie of the foule the under flanding wherein honesty and vertue are seated, and they are never weary to ferve her. And if we shall compare things honeft, profitable & pleafant, we shall findethat things pleafant are farthest out of the square, and consequently must breed the greatest distast to the foules for things honeft the more wee defire them the more we are commended for that; but when we defire things profitable, wee must desire them with a greater moderation, because they are more base, and we must reduce reduce them to some mediocritie, but most of all have we need to take heed to our delights of sense as basest of all; therefore Salomon willeth us, Pro. 23.1. when we sit at a governours table to put a knife to our throate, that is, when we sit at a table where there is variety of dishes and dainties, we must eare sparingly then as if there were a knife set to our throate to cut it, less our table become our salos our salo

Some things may breed delight to the phantasse but not to the sense, as when a Poet describeth a gnat or slea, this is delightfull to the phantasse; but if a man should seele the gnat or the sleabing him, it would be most unpleasant to his sense and feeling. Sometimes a thing may be delightfull to the sense, but bringeth little or no delight to the phantasse, as when a man eateth sweet things: But things which are honest breed delight both to the understanding, phantasse and sense. The sensual pleasures are like the booke which should deate, seve. 10-9, they are sweet in the mouth, but bitter in the belly, the griefe of them is more than ever the pleasure was.

Amnon loved Thamar with an incessuous love, then he falleth into the other extremitie to hate her, but if hee had reduced this to a right mediocritic he should have loved the person but he ed the vice. Levit. 19. 17. Thou shall not hate thy neighbour in thine heart, but shou shall rebute him.

The conclusion of this is, let us fer our delires on the right objects and moderate our affections, lest they exceed and degenerate into lust. Iames 4.3. Yee aske amisse that yee may consume it upon your lusts.

we may exceed once. Their Page

We muft take heed to

Things may breed delight to the phantalie but not to the sense.

Somethings delightfull to the lenfe but not to the phantafie.

· Simile.

Amnon finned in hating Thamar.

Conclusion.

Jan 2017

I 2

CHAP.

We send brake

# CHAP. IIII.

Whether we may exceede the rule of righteonfnesse in well doing or not?

Ecslef. 7.16. Be not righteom overmuch.

Man cannot exceed in justice which is the compend of all vertues, and it fignifieth to give every one his owne; if we take right for that which is partly right or rectum mathematicum, there can bee nothing more right. Vertues in themselves are not more or leffe. but if yee will confider them as they are in this or that Subjed, and not in their absolute or greatest perfecti. ons, then they may be fayd to be more or leffe, Example:if we will respect religion in it selfe, here we cannot bereo religious, for religion in it selfe is opposite to all defedes in religion. Hope in respect of the inward forme of it, looketh directly towards God, wee cannot exceede here, although we may come fhort : but respecting the matter which is hoped for, and weighing all circumstances, a man may presume or despaire, as he who hopeth, what he hopeth, and when he hopeth. So in religion, there is evressia, aressia, and Auridaqueria, atheilme and superstition are both defects in religion, but in the true worship of God we cannot exceede.

So in justice, as it is justice we cannot exceede, but yet when we respect the circumstances, as the persons to whom we doe justice, when we doe justice, or where, we may exceed or come short. Prov. 17. 17. these two are equally abhominable before the Lord, to let the wicked goe free, and condemne the just; to condemne the just is the excesse, and to spare the wicked is the de-

fect

Vertues in themselves cannot be sayd to be more or lesse,

Vertues inthis or that fubject may be fayd to be more or leffe.

દેપન્ક ઉલેંગ્ર. તે ૧૯βલેંગ્ર. ઈલન દિવામાન્યોન

How a man may exceed in justice. fect in justice. So Levis. 19:15. Tee shall not respect the person of the poore for his poverty, this is the excesse, nor honour the person of the mighty for his riches, this is the desect. I king. 20.42. Because thou hast let goe out of thine hand virum destructionis, that is, a man whom I appointed to destruction, or virum retis mei, the man of my net, that is, the may whom I catched in my net and delivered unto thee that he should not escape; now when Achablet Benhadad goe free, this was a desect in justice.

Dan Spellrudia

David had many worthy captaines, if he had given ro the most worthy for his worthinesse 8, and to the meaness of his worthies but 4, this had beene equality in distributive justice: but if hee had diven them both 8, here he had failed also in excesse, for he had given the one more than he deserved, and here hee should have beene nimium justus. Simile.

But the Lord of the vineyard gave a penny alike to all these who wrought in his vineyard, to these who came at the fixt houre, the ninth houre, and at the eleventh houre, Matth. 20. this might seeme not to be equall justice. Objet.

This was not distributive justice but commutative, for he that was the Lord of the vineyard said, Did not lagreewith you for a penny? So in commutative justice if a man should not give sifty for that which is worth an hundred pounds, he faileth in the defect, and if hee should have give two hundreth pounds for it, then hee should faile in the excesse, for liberality hath no place in commutative justice in buying and selling, hee who giveth more then the thing is worth to the seller, he is not nimium infam for he wrongeth the commonwealth and doth hurt to himselfe.

Anly

But when he taketh hurt to himselfe he doth no man wrong, quia iniuria non fit volenti.

Liberality hath no place in commutative justice,

Object,

13

Yet

What is meant by be-

Mediocritas est privatio excessus & defettus.

Consintion.

Liberality maketh a a men refemble God.

Yet notwithstanding this is not good commutative justice: in respect of liberality this may be a good action, but consider it as it is commutative justice, it is the sinne in excesse; because it keepeth not medium rei.

When the Preacher saith then, Be not righteous overmuch, it is to be understood also in respect of mens conceit who thinke themselves too inst; for vers, 20. the Preacher saith, there is none inst in the earth, who doth good and simueth not.

The way to reduce too much righteousnesse to the medium is to reduce it to the Law of God, which is the onely rule of persection to all vertues. The philosophers hold that the way to reduce extreames is to bring them to the midst, as they make mediocritic the midst to the two extreames, but mediocritic being but a privation it cannot be the rule of any vertue.

The conclusion of this is, The onely rule and square of justice is the golden rule of the Law, and if we cleave to it, we shall never decline to the right hand nor to the left, loss, i.

#### CHAP. V.

### Of Liberalitie.

Act. 20.34. It is a more bleffed thing to give then tore-

Liberality is a vertue which maketh a man resemble Godhimselse, who gives b freely and upbraides b not. Iam. 1.5. We doe not reade in the Gospel that Christ used these words, but by consequent it may be gathered out of sundry of Christs speaches, as Luk. 16.9.

ano

and out of the parable of the Talents, and by that fentence which Christ shall give out at the last day, Come yee blessed, when I was hungry see fed me, or Matth. 25.

It is a more bleffed thing to give than to receive.

First, because a man can give nothing unlesse he have it, and to receive implyeth a want; and therefore to give is better than to receive.

There is bonum bonefium & bonum veile, and as farre as honest things are preferred to profitable things, so farre must giving alwayes be preferred to receiving.

Honest things endure longer than prostable things doe, for the memory of receiving perisheth with the gift, but that liberall honesty which consisteth in giving perisheth not with the gift, because it dependent upon him who giveth it. By accident indeed the memory of the gift may be lost through the forgetfulnesse or unthankefulnesse of the receiver, but yet it deserveth still to be had in remembrance, and that which is most durable is alwayes most to be loved.

Dare est docere apud Hebraos, and lakab, accipere, est discere. Pro. 2. Donum tribuam vobis, id est, doctrinam, and as farre as the master exceedeth the scholler, so farre doth

giving exceed receiving.

The Divines marke, that the most excellent fort of prayer is thanksgiving, and is is to be preferred to petition. Why because it is better to give than to receive; there are many ready to petition, but few to give thanks, of the ten lepers there came but one againe to give thanks.

If we shall compare prodigality and avarice together, were may understand that to give is better than to receive, for the prodigall man is not so bad as the avaritious man, as the Phlosopher proveth by many reasons.

First, the prodigall man helpeth many, but the avari-

tious man helpeth none.

14

Reasons proving that is a more bleffed thing to give than to take,

Reason, I.

Reafon, 2.

Reason, 3.

Reafon, 4.

Reafon, 5.

Reafes, 6.
The prodigall is not to bad asthe avaitions man.

Se-

Secondly, prodigalitie commeth nearer to liberality than avarice, because the prodigall man hath a desire still to doe good to others, as the liberall man doth, and it is a griefe to him to receive as it is to the liberall man.

Thirdly, prodigality cureth it felfe by bestowing, but avarice heaping up riches groweth worse more and

more daily.

Fourthly, prodigality is cured by age, but avarice groweth with age, therefore prodigality is a leffer evill then avarice, and the weth us that it is better to give than to receive. Hee is a prodigall man who giveth all to others (although they bee not altogether unworthy) which is necessary for himselfe, but he is worse, who giveth both his owne and other mens goods which hee taketh by robbery to any fort of men, whether good or bad: but he is worst of all who taketh from other men and giveth onely to the bad; fo he is a wretch who giveth not according to his power, but hee is a greater wretch who keepeth both his owne and other mens, and bestoweth nothing upon the poore or upon any other; but he is worst of all who denyeth himselfe the liberall use of the creatures and yet taketh from others by hooke and by crooke. By this wee may consider, that some prodigall men are worse than some wretches, but if we shall make an equall comparison and compare the prodigall with the wretch, he shall alwayes be found worfe.

The Philosopher saith, these things which are done with great labour and expenses men make more account of them and esteemes more highly of them than these things which are more easily done, but to give a benefit is more hardthan to receive, and hee sheweth the same in borrowing and lending, he who borroweth would wish the lender not to be at all, but the lender wisheth well alwaies to the borrower, therefore it is a

more

Three degrees of pro-

Three degrees of aya-

Reaf. 7. Arif. lib. 9. Etb. cap. 7. more bleffed thing to give than to receive; and although he faith that the giver should forget the things which he gave, and the receiver should alwayes remember them, yet he shewes, that it is much more delightfull to the minde to remember his liberality in giving, than for him who hath received to remember that he hath received.

But how can it be a more bleffed thing to give than to receive, seeing he who givesh deprive th himselfe of that which he giveth, and he that receivesh hath it? the end of receiving is to have, and the end of giving is to want, and seeing all things are measured by their end, it may seeme that receiving is more bleffed than giving.

God who is most blessed giveth, and yet loseth nothing. Againe, when men give, they should not so give to deprive themselves of all things, neither is every fort of giving better than receiving, for it is a better thing for a man to receive something from his friends to maintaine his family, than for a another prodigall to wast all his owne: but it is meant of this honest liberality which is given with discretion, whereof the Apostle speaketh, 2 Cor. 8.13.14. I meane not that other men be eased, and yet be burdened. Thirdly, the thing which they give, they lose it not, for their honest liberality is a thing permanent and increaseth their honour and liberality.

But if it be more bleffed to give than to receive, then the rich mans riches make him to bee in a better case than the poore man who had nothing to give.

The rich mans riches make him not to be in a better case than the poore man, for it is the heart that the Lord looketh upon in giving and not the gift. Christ preserved the widdows mite to the great offerings of the Pharises, and a cup of cold water given to a Prophet in the name of a Prophet maketh a blessed giver. Christ at the latter

Lib.7.cap.7.

Objet.

Anfw.

How a man may receive things lawfully.

Object.

Anfw.

Giving measured according to the willand intention of the giver. latter day will fay, Come ye ble fed of my Father, inherit the king dome prepared for you before the foundations of the world, for when I was naked yee cloathed me: this will bee pronounced to moe poore ones than to rich ones, who had never scarce meat and cloath to themselves; the liberality is accepted here according to the will and not according to the deed.

The conclusion of this is, that the avaritious is worse than the prodigall, but the Lord liketh a cherefull giver, the liberall soule shall be made fat, and he that watereth

shall be watered also himselfe, Prov. 11.25.

CHAP. VI.

Of Contentment.

Phil.4.12. I know both how to abound, and how to suffer need.

There is no condition or estate of man that can keepe a mediocritic. If wee be full then we waxe wanton, and if we be hungry then we grudge; Agur knowing how dangerous both these estates were, prayeth the Lord to give him neither poverty nor riches, but to feede him with foods convenient, Pro. 30.8. not to give him poverty, lest he seale and take the name of God in vasne; and not to give him riches, lest he deny him, and say, Who is the Lord.

The Ifraelites when they wanted field they murmured, and when they had quailes in aboundance they furfetted; but Paul can be content in any of the conditions alike. For a man first to be rich, and then to bee poore, and then to be rich againe, he may the better learne to

Conclusion.

A hard thing to keepe a mediocritie.

Riches more dangerous than poverty.

becoment in any of the effates, as lob who faw three changes, first he was rich, then he was poore, then hee was rich againe : So if a man bath beene first poore, then rich, then poore againe, he will be more content in any eftate, Zem the Philosopher when hee had left a thip loaded with goods, and nothing being left to him, faich bene fane agus o fortuna quod ad pellium illud obfoletum me revocas, of ad floam me redegisti, that is, that thou haft brought me backe againe to a poore effate, and made me to protesse philosophy. But for a man that hath beene onely rich to fall to poverty, is a very hard cafe for it is to bee deprived of the comfortable meanes whereupon he should live, which in the Scriptures are called a mans life : and the frent all her living upon the Physitian, Luk. 8.43. in the Greeke it is, over for Brow ber whole life, because riches are the meanes to entertaine comfortable life: It is as hard a thing for a poore man to lose his little stocke, as for the rich man to lose his great wealth, & Seneca faid, Non minus moleftum eft calve quam comatis evellere pilos, et aque pauperi ac diviti tormentum; but it is a harder case when a man becommeth rich that hath beene very poore, how to carry himfelfe well.

Abundance bringeth forth more dangerous fruits than want doth, for abundance maketh a man to deny God, and povertie but maketh him to steale. Salomon for all his wisedome inhis aboundance forgot himselfe. In our natural estate and complexion of body, wee see that men die sooner through aboundance of blood than through scarcitie of blood; and experience teacheth us, that Lunaticks in the wane of the moone are sober enough, and are themselves, but when the moone is at the full their braines begin to swell up; so men in povertie are sober, but in abundance doe forget themselves.

When

In his contentment

Richesare a mans civill

Abandance moredan gerous than want,

Simile.

The order of the divels

Simile:

Paul could be content in any effate,

Queft.

Cognic Siumsipium เรื่อ อีสดงสุดบางโนที่

What is meant by atun-

When the Divell tempted our Saviour Christ, Mat. 4. his first temptation was but the hungry temptation, to turne flones into bread but his laft temptation was the full temptation, he would give him all the world if he would fall downe and wor hip him. By the order of the Divels temptations we may know which is the greatest temptation, for the Divell keepeth his greatest temptations laft. It is observed that these who live in the north parts of the world if they goe towards the fouth under the hot climate, then their fromacks begin to faile them and they die soone; but these againe who dwell in the fouth climate, bring them towards the north, and then their stomacks begin to mend; so bring a man from poverty to riches, that is, as it were from the north to the fouth, then he dieth: but bring him from riches to poverty, from prosperity to adversitie, that is, from the fouth to the north, then he may live; but let Paul have abundance or scarcity he can use both: hee faith of himfelfe, 2 Cor. 6.10. as having nothing, and yet possessing all things that is, he was as well contented in poore estate, as in his great plenty and riches, to if hee had had abundance he could have used it so moderatly as if he had had nothing.

How could Pank know this, that he could abound as well as want, seeing he had never proofe of abundance?

There is a threefold knowledge of a thing, the first interpolate experimentally the second is, shared and gotten by discourse, and the third is another many gotten by revelation. Pant had gotten this not by discourse or by revelation, but by experience of poverty and want, for hee learned in his poverty how he should use abundance.

To abound here is not means of excesse, but hee speaketh here after the manner of the Hebrewes who take so be filled and so be drunke, for that which sufficeth without excesse, So Gen. 43. and Phil 2.10. and the He-

brewes

brewes observe that this word [Sacar] is one of these words quae vergunt in extremum, that is, this moderate drinking is set downe under the name of drunkennesse, and if men take not heede to themselves in this liberall use of drinking, they may bee soone overtaken and become drunke; but Paul by the grace of God would have kept himselse within the lists if he had beene in this estate to have abundance.

He saith I have learned, Phil. 4.12. in the Greeke it is wayest of the Lord, was called wish initiatus: we must be long time trained up and separated to Gods service, if we would learne this lesson, and he was a persed man that could live patiently, in afflictions, in necessities, in distresses, in tumults, in labours, in watchings and satings, 2 Cor. 6.4. but it was more that he could use abundance well. Benjamin was called ittar jad, because he could use both hands, and they were a notable tribe; but this is a greater skill, to use poverty well at the lest hand, and riches at the right hand.

The heathen said, infalicitatin genus este, suise aliquando falicem & tune miserum, that it was a kind of unhappines to have beene happy, and then to become miserable: but lob sayd, the Lord hath given and the Lord bath taken, and he sinned not with his mouth, lob 1 and 2.

Secondly, the heathen fayd, Lesiores videbis quos nunquam aspexit fortuna, quam quos deservit, that is, They looke more cheerefully whom fortune hath never favoured, than those whom fortune hath lest, but Paul is as glad in his poverty as in abundance.

Salomon faith that the prosperity of fooles shall destroy them, Prov 1.32. But prosperity would never kill the wise Christian Paul.

ישכר inebriari: non

femperinvisio ponitur us Gen.9.21. fed interdum declarat liberalem vini usum qui modum non excedss.

To be content in any eftate is a loffen hard to be learned.

CHAP.

#### CHAP. VII.

#### De connexione virtutum:

2 Pet. 1.5. Adde to your faith vertue, and to your vertue knowledge.

How vices may be faid to be coupled together, Vices are not coupled together, as feare and boldnesse, prodigality and avarice; this farre vice may be said to be coupled together, first in the sountaine, for as prudence is the beginning of all vertues, so is imprudency of all vices; Secondly, every vice departeth from vertue and striveth against it. Every good gift commeth downe from the Father of lights, lam. 1.17. So every vertue sighteth against vice.

Morali and theologis call vertues are not effentially coupled toger ther.

Morall and theologicall vertues are not effentially coupled together, for faith is not of the effence of morall vertues, neither are they defined by it: for morall vertues are habitus electival confishentes secundum rationem, but faith is not such, therefore faith and morall vertues are not essentially joyned together.

Theologicall vertues are not effentially coupled together. Secondly, theologicall vertues are notessentially coupled together, farre lesse are morall and theologicall vertues: faith shall cease in the life to come, but charity shall be persited, I Cor. 13.13. Faith and workes are not essentially joyned together, for they are in divers categories.

Object.

Anfir.

Forma affilens

confirmens.

How faith worketh
by charity.

Faith worketh by charity Gal. 5.6.

Faith worketh by charity, because charity followeth it as the effect: there is duplex forms assistens wel constituens; Assistens, as the mariner to the ship wel constituens as the soule to the body, faith is forms assistens bonorum operum, non dans esse absolutum.

Although

Although theologicall vertues be not effentially coupled with morall vertues yet they are required for the perfection of a Christian man; one vertue hath not from another vertue that it is a vertue, but to make up one absolute perfection, it is necessary that they be all joyned and agree in vno tertio. Hearing and feeing are not effentially joyned together, yet to make up a perfeet man it is necessary that he both heare and see: So it is requifite that a Christian man have both morall and theologicall vertues, and although these theologicall vertues immediatly beget not morall vertues, yet they comfort and strengthen them, and so doch the morall vertues the theologicall. These who have their passions unsetled, it hindreth them to call upon God, 1 Pet. 3.7. Matth. 7, 24. So morall vertues require theologicall vertues to arengthen them, for when a mans temperance faileth his faith correcteth it, for faith purifieth the beart.

What are we to judge of the heathens vertues which have no theologicall vertues joyned with them?

If we consider their workes materially and not consider how they did them, they may bee called good workes and approved by God, and so it is said that Amaziah did that which was good in the eyes of the Lord but not with a perfett heart, 2 Chro. 25.2. the worke may be good in it selfe, Licet subjects, objects, & fine malum.

But the Fathers called the works of the heathen but falle and counterfit vertues.

The Fathers when they speake so are thus to be understood, they are not true vertues, that is, they are not persect vertues, but they are true vertues, that is, they are not false; truth is opposite to impersection and so likewise to falshood. Example, Arichaleum or Latten is a true mettall and not countersit, but it is false

Theologicall and morall vertues are requifite for the perfection of a Christian.

Simile.

Queft.

Anfw.
The works of the heathen are good masterially.

Objett.

Anfin.
Truth is opposite both to imperfection and falshood,

The manner and end of the heathens workes were not good,

Queft.

Answ. Them. 1.1. quest. 96.

What vertues were coupled together in Adam before his fall. fallegold, if yee will respect the persection of it, for it differest much from gold; So the vertues of the heathen are true vertues, and opposite to counterfeite vertues, but they are false, opposite to Christian vertues.

Againe, if we will respect the manner how they did these things, and the end why they did them, then they were not good. Alexander when he overcame Darius, he sent backe both his wives and his concubines untouched, this hedid not for the seare of God as Ioseph did, but onely to get praise of men. An insidell giveth almes to the poore to helpe the poore; although he doth this for a particular good end to helpe him in his neede, yet he doth it not for the glory of God which should be the supreme and last end.

Whether were all vertues coupled together in Adam before his fall?

Thomas faith that vertues were coupled in Adam after a divers manner, for some vertues he had both the habite and the act of them, fuch as were these which imported no imperfection; such as were justice, charity, holinesse; others againe he had actually as they did import some impersection, as faith and hope, for he had faith of the things which hee had not yet seene, and hope of these things which he had not as yet obtained; for he was not created in fuch an estate to see the things which he was to beleeve, neyther to injoy those things which he hoped for. Other vertues againe hee had the habite of them but not the act, fuch as imported a grea. ter imperfection and repugnant to his first estate; such as were patience, mercy, anger, these he had not actually, but he was so created at the first: if injuries had beene offered to him he should have suffered them patiently and to have had pitie on other mens miseries.

A



## A SHORT TREA-TISE OF THE NVMBERS

Weights and Measures, used by the Hebrewes, With the valuation of them acording to the measures of the Greekes and Romans; for the clearing of sundry places of Scripture in which these weights and measures are set downe by way of allusion.

#### EXERCITAT.

Of Numbers Weights and Measures.

Levit. 19.35. Tee shall doe no unrighteousnesse in judgement, in mete-yard, in weight, or in measure.



He Lord commanded his people to deale justly and uprightly every one with another, that they might be like himselfe who made all things, in number; weight and measure, Wifd. I I. By these three the equity of all things is tryed out, and therefore

the Lord setteth downe precepts to his people, and rules in the Scripture, how they should number, weigh and measure all things, and every one of these depend The Lord would have his people deale justly one with another,

-

upon

#### Of the Hebrewes

upon another; for he that numbereth rightly doth meafure rightly, weight th rightly.

Their three are let downe by order of name, for number of the distance of things must goe in the first place, by the which measure is found out; and number and measure find out weight; therefore wee must explaine the rules of numbers in the Scriptures, then the measure arising from thence, and thirdly the weight, arising from them both.

The rules whereby every thing was numbered in the Scripture, Beginning from the greatest to the least, according to the Hebrewes and Romans were these.

Regula. Hebraor. Roman. Cubit. 1000. Milliare paffus 1000 Stadium paffus צמיד lugerum ped. SCalamiu 3 cubit. 6 קנרה אפרה Paffas ped. 5 111 Spithama pes. 1. ; palm. 3 Pes digit: 4 Palmas מפח gran. 4 Digitus אצבע Granam

The highest rule of distance is a thousand cubits, and the least a finger breadth amongst the Hebrewes; and amongst

The rules whereby every thing is measured, amongst the Romans the highest a myle, and the least a graine, whereby not onely the diffance of thing is numbered but alfo their numbers.

The Hebrew myle was a thousand cubits. Num. 25.5. the bounds of the cities of the Levites are measured in the fourth verse to be a thousand cubits, but in the fift verse to be two thousand cubits: the first is to be underflood from the Citie to the wall, but the fecond, from the wall fouthward to the wall opposite northward, and

fo the like measure from the east to the west.

The same was the measure of the outmost part of the campe to the Tabernacle, from the fouth part of the campe to the north part; and this was called a Sabbath dayes journey, Act. 1. 12. fo farre distant was mount Olivet from lerufalem; but a Sabbath dayes journey is as much space as they had to goe from their houses to

the Synagogues.

Againe there was sallow, the Latines called it Stadium a furlong, and eight of these made a myle, as Luk. 24.13. Emmaus was diftant from lerufalem fixty furlongs, that is, 3 of a mile. So lob. 6. 19. the Disciples romed five and twenty or thirty furlongs, that is, 3 or 3 of a mile. So lob. 11. 18. Bethania was nigh towards Jerufalem fifteene furlongs, that is, 12 of a mile. The Apolle, 1 Corinthians 9.24. Speaking of the Christian race alludeth to this, when he lath, They which run is sadio a race run all; but one receiveth the victory. Thus was the new lerufalem meafured, Reve, 21,16. and be meafured the Citie with the reed twelve thoufand furlongs. And John speaking of the judgements of God which were to come upon the earth, faith, that the blood came out of the winepreffe even unto the hor fe bridles by the face of ashonfand and fixe handreth furlangs, Revel. 14, 20 So that furlong is the eight part of a mile.

Thirdly there was [tzamid] Ingerum, an Acre which

What the Mebrewes mile was.

How the cities of the Levites ate fayd both to be a thouland and to be two thousand cubits from the wall.

A Sabbath dayes jours ney what;

easion.

A fuelong is the eight part of a mile.

Alufion.

T'DY Jugerum. An acre what,

A twofoldule of the

Alufion.

Allusion.

They measured their buildings with the line and reede.

The fecond use of the line.

Allufion.

Allufion.

A Cubit what,

A palme or span what.

was two hundred and twenty foot alwayes in breath and length, Efs. 5. 10. ten acres of vineyard shall yeeld one bash: an acre is about the third part of a furlong.

Fourthly, was [kanna] calamus, a reed and funiculus a line, and they had a twofold use, first they served for measuring of their ground, and building; and secondly for demolishing of their building. For measuring of the ground, as Iohna divided the land of Canaan by a line:tothis David alludeth Pfal. 16.6. my line is fallen in pleafant places; and fo Paul alludeth to this measuring by the line, 2 Cor. 10.13. We will not book of things without our measure, but according to the measure of the line which God hash diffributed to me, a meafare to reach even unto you. So they measured their buildings with the reed and line, both the length and breadth and height of them: The Angell measured the Temple to be reedified with a reed, Exek. 40. and with a reed the Angell meafured the fpirituall Temple, Revel. 21.15. He that talked with me had a golden reed to measure the city and the gates thereof and the wall thereof.

The fecond use of the line was for demolishing and cutting away the superfluous parts of the building, and it had a plummet or stone hanging downe from its this the Lord alludeth, 2 King. 21.13. I mill stretch over Ierusalem the line of Samaria, and the plummet of the house of schab. So Esa, 34.11, he shall stretch out upon it the line of

confusion and the stones of emptine Te.

The fourth was [amma] a cubit, which was a foote and an halfe; it was from the knop of the elbow to the point of the middle finger. By this measure Noab measured the Arke, Moses the Tabernacle, and Solomon the Temple: this cubit was the rule of their other measures, and was laid up in the sanctuary to be kept as the shekell was, therefore it was called the boly cubis.

The first was [zereth] spithama or great palme,

which

which was halfe a cubite or twelve fingers broad. This measure is made mention of in these places, Exod. 28. 17. the breastplate was a palme long and a palme broad. So I Sam. 17.4. his stature was sixe cubits and a palme or a span. So Esa. 40.12. who hath mete out the heaven with the span or palme? and Exek. 43.14. the disch was a palme without the borders of the Altar.

The fixt was a foot, a measure amongst the Romans whereby they measured their paces, and it contained

three palmes.

The seventh was [tephah] the lesser palme being soure singer broad, Exod. 25. 25. thou shalt make unto the table a border of an handbreadth round about: So the thicknes of the brasen seawas a handbreadth. David alludeth to this measure, Psal. 39.6. ecce palmorum deposuisti dies meos, thou bast measured out my dayes or thou hast made my dayes an hand breadth, or source singers breadth in length.

The eighth was [etzbang] a finger broad, this was proper to the Phylicians whereby they measured their hearbsand roots: of this measure mention is made, tere. 52.2 I and the thicknesse thereof was [arbang etzbagnotb] foure singers, and the High priests under the Law measured the incense [kamiza] with his ring singer, this was the least measure amongst the Hebrewes and it contained source graines.

Last was granum, a graine of barley, which was the least measure amongst the Romans, and now amongst the Mathematicians whereby they measure all distan-

ces by proportion.

Of Measures.

He rules of numbers being found out, it is casie to finde out the measures, for take a cubit and make a measure cubick or foure square, alwayes in length,

Pes.

nov palmus minor.

Allufion.

Vara digitus.

Granum.

How to finde out the

breadth and depth; the measure of an Epha for dry things, and bath for wetthings is found out; this by the Latines was called quadrantal, and amphora, and by the Greeks autopopeus, and by the Atticks medimna. The greatest measure for dry and wet is called Corus or Chomer, and the least is Cabus according to the Hebrewes, Greeks and Romans.

#### Mensura Aridorum. Heb. Grac. Rom. בור שש חמר Culleus. برتاك us on The Midlur O Repopular Adyny 9 Camphopa. auchobene 3 Mist O עומר dera pier. XeiriE קב Dimenfum,

Corus or Chomer the greatest measure as mongst the Hebrewes, As the Talent was the greatest weight amongst the Hebrewes, so was Corus or Chomer their greatest measure, and did containe as much of wet or dry, as a Camell is able to beare at once, or an Asse at twice. Therefore Chomer is called an heape, and an Asse is called

Chomer

Chamor from bearing of burthens, and by the Greekes inoliver or subingale, Mat. 21. To this Sampson alludeth 1nd. 15. 16, when he had killed fo many with the Iawbone of an Affe; With this Iawbone [ habbamer chamor hhamerathaym] of an Asse heapes upon heapes: see how the beapes allude to the Afe. And Num. 11. 32. They gathered ten homers of quailes, but the Chaldie hath it, ten heapes of quailes. So Exed. 18. 14. They gathered them together [coros & coros] heapes upon heapes. By this we may understand what great debt that was, which the Steward fought of his Lords debter, Luk, 16. 7. when hee fayd he was oweing him 100 Cores of wheat; and what a great gift that was, which Salomon gave Hiram 1 King. 5. 11. Twentiethoufand coros of wheat, and twentie coros of Oyle; and what a great house Salomon kept, when he spent dayly thirtie Coros of fine flower, and three (core coros of meale I King. 4,22.

The greatest measure amongst the Romans was Culleus or equuleus, made of Lether, which behoved to be a verie large measure, for they sowed in it a murtherer, with a Dogge, a Cocke, an Apeand a Viper, because they were most like in nature to this monster, it was lesse then Coros or Chomer and bigger then Letech.

Letech is halfe a chomer, and it is onely made mention of, Hof. 3. 2. I bought her to me for fifteene peeces of Silver, and for one Chomer of Barley, and for a letech of Barley, that is, for a chomer and a halte of Barley.

An Epha is the tenth part of a Chomer, equall with the bathof liquid measures, and the Egyptian Mede and Persian Artaba, and equall with the Greeke perparties with spanies or Artaba, as much as an English Bushell, it contained three Sata, amphoras or Modies, English Pecks, and tengomers. Thus may be understood these places that have relation to the fine flower offered in the Sacrifices Levit. 5.11. Thom shalt offer a gomer the K 4

אונאונים. חמור חמרתם

acerves acerves,

Culleni, or equalens.

สุกว่า เลลา

The Epha, what.

Cadus what?

כר

Seahor Sutem - What.

Allusion .

עומר A gomer what .

Allusion.

Cab what

The fpars diet of Eges

tenth part of an Epha: Ezck. 45. 13. The fixt part of an Epha, and Ezck. 45. 24. He shall prepare an Epha for a bullocke and an Epha for a Ram. 1 Sam. 17. 17. Take to thy Brothers an Epha of parched Corne. Cadus or hydria is the same measure with the Epha, an hundreth Cadi of oyle, Luk. 16. 6. So 1 King. 17. 14. the [Cadus or] barrell of meale shall not wast; so Ind. 7. 16. he put in every mans hand [Cados] empty pitchers.

Seah or Satum was the third part of the Epha, it was all one with the Roman amphora or modius, and it contains the fixe Cabs, hence is that in the Parable understood, The Kingdome of heaven is like unto leaven which a woman tooke and hid in three [Sata or] Peckes of meale, Mat. 13. 33. Alluding to Abraham who commanded Sara to prepare three peckes of meale for his Ghuests, Gen. 18. So Ruth 2.17. and it was about three Sata of Barley.

Gomer is the tenth part of an Epha, all one with the Greeke doodporthis was the measure which every one had for his portion in the desert, Exod. 16. 15. the Apostle 2 Cor. 8. 14. alludethate this while as he exhorteth the Corinthians to releeve the Church of Ierusalem which was in great trouble in the arcs sources.

which was ingreat trouble in the perfecution.

Cab is all one with the Greeke zoing or spazum, or with the Roman dimensum or denarius, the fixe part of satum and the eighteenth part of an Epha: then it was but a small measure of doves guts which the Samaritans gois for the fearth part of the hab of dones guts, was fold for a shekle, that is, a Log, 2 Ring 6. 15. this hab zoing or dimensum, was the measure of a mans dayly foode: hence we may see it was but a sittle bread, which the Lord commanded the Prophet Exchiel to eate, for the space of three hundreth and nintie dayes, Ezek. 4.10. And thy mease which thou shall eate, shall be by weight twentie shekels a day, that is, butten ounces of bread, and the sixt part of an Hinos water by measure, this was lesse than the fourth

fourth part of a mans dayly food; for he got but as much bread every day, as fixe egges would containe, and as much water as twelve would containe.

The fourth part of a Kabix one, or dimension, was the measure of a mans dayly foode: to this measure Christ alludeth in the parable Luk 12: that the Steward is set over the whole house, that hee may give to every one of opening, that is, the measure for every day. And in the Lords prayer he teacheth us to seeke from our heavenly father panem interest, supersubstantiall or dayly bread. The Syrians call this panem necessitatis. Mat. 6. 11. calleth it of uses this day, but Luk. 11. 3. 12. in agent in diem, every day, so much as may sustaine this fraile life. So salomous Prov. 30. 8. desired to be sed with food convenient, that is, sufficient and necessaries those who gote all foode alike were called one opening all one measure.

#### Of Liquid Measures.

The greatest measure for wet among the Hebrewes is called Corns, and the least a Log: but among the Romans Amphora was the greatest, and the least cochlear.

Beth

The measure of a man a

Bath was the tenth part of a chomer, all one with the Greeke Hydria, and equall with the Epha, 2 King 12.11. They gave the money according to number and measure: as they weighed the money to see if it were weight; so they weighed the bath by weighing the corne and wine to see if it was a true measure.

There were two fort of baths, as there was two forts of Epha's and sheekles, the one was the double of the other, I Kings 7. 26. The brazen sea contained two thou-sand baths, this is the great bath; but 2 Chron. 4. it contained three thousand baths; that is, of lesser or halfe baths.

Vrna was the halfe of the Amphora, which ferved for many uses, as the keeping of their oyle, the Ashes of the dead, and the casting in of Lots, Heft. 3.7. for there a Lot is deduced from the word pur which fignifieth to fall, so called because the lot was cast in, and fell downe in it : but Efay. 63. 3. it is called a barrell or a Veffel in which they did cast the wine to bee troaden. The Hebrewes put besome or lappe in place of Vrna. Prov. 16. the lot is cast [bacbek] in the bosome or lappe, but the whole disposing thereof is from the Lord, that is, They cast in the names of men that are to bee cholen, in arnam; but that the lot falleth upon this or that particular man, it cometh from Gods immediate providence, as in the election of Matthias, Act. 1.26. It is a coparison borrowed from the bosome of a man web is the fore part of his body, and it is transferred to fignific the inward part, or hollownesse of any thing: wherefore in this place, Prov. 16.33. it is not to beetaken for the besomeof a man properly, but for the inward part of the Veffell, and especially for urna wherein they did cast their lots.

Hin was halfe an Vrna, it contained twelves Logs or fexturies; halfe a hin was fixe Logs, and the fourth part of a hin was three logs; for a hin was divided into twelve parts, as Exod. 30. 24. a hin of oyle Olive was mixed with the ingredients of the holy oyle: Num. 15. 9. the meate offering of a bullocke facrificed should have halfe an hin of oyle; and verse 6. a Ramme the third part of an hin, and verse 4. a Lambe the fourth part of an hin of oyle; and Exek, 4.11. Then shall drinks the

Two forts of baths.

Vrna what.

The ufe of the prime.

P'na in finum.

The manner how they caft the ir lots,

C.D. Kimeht,

The Hin what.

if ayendallindaye fi

Acid wished

I we forts of being

70

×605:

Log what.

The Log divided into

Amongst the Romans every whole thing was divided into twelve parts.

K.Ds.Kimchi.

How the Hebrewes divided the Log,

Inchie what.

fixt part of an hin of water, that is, two logs, or as much as twelve egges will containe.

na xiocamongst the Greeks and Congine amongst the

Latines, were the halfe of the bin.

Log was the twelfth part of a bin, and contained fo much as fixe egges doe containe, it was equall with the Roman Sextarie, Levit. 14.12. And the Priof fhall take a hee lambe and the Log of oyle: this Log was also divided in twelve parts, the halfe whereof was called by the Greeks Moun and Trosacon, and by the Latines Sentelle and bemina. This halfe Log contained fixe cyathus, fo that every cyathus was halfe an egge or an ounce; and the Latines gave every one of them a feverall name beginning at the lowest, and going upward thus: Cyathus or vacia; fextans quadrans, triens, hence Pfal. 75.9.2 triental cuppe,quincunx, semis, sepsunx, bes, dodrans, dextans, dennx Lob or fextarius, Sothat amongst the Remans who berrowed it from the Grecians, and they from the Hebrewes, every whole thing was divided in twelve parts, as cente fima ufura was the twelfth part of a hundreth. As was devided in twelve ounces as heres ex affe is to bee heire of ally & heres ex uneia is to be heire of the twelfth Vin the of any raing; where for einthis place, maq.

Againe the Hebrewes devided a Log in foure rebhigaith or quartarius, every one of which contained in measure an egge and a halfe, 2 King, 6.25. the halfe of quartarius was acetabulum, so called from acerra the halfew where the chigh bone turneth, and the Hezbrowes call it eaph; hence it is transferred to fignific a salled a spoone, the Princes dedicate twelve spoones of gold, every one weighed ten shekels of gold, that is, sive ounces: the Greekes called it resources of gold, and the Lavines acetal value, setting, Mat, 26.23. be that dispers with most incatino or goldsnow in the dish or sallow.

The

The Romans divided their ounce thus, the halfeofit they call duels, the halfe of duells is Sinliens, the halfe of this fextula; the halfe of fextula, drachma, the halfe of this ferupulas, the halfe of ferupulus obolus, the halfe of this filigma or ceration, and the halfe of Ceration lens, felta or lupina; and this is the fmalleft measure that can be.

Of Weights. From number and measure ariseth weight, for the two first being found out, to wit number and measure, the third is easily found out. The greatest weight is a talent, and the least is minute or lepta. The weights according to the Hebrewes, Greekes and Romans are thefe, descending from the greatest to the least.

Pondus.

Heb. Grac. Rom. ככר מנד Libra птеведхия. שקר Semuncia. STETHE. Dengrina. בקע שקר Sistexua. Numified Spaxue. זוום Sugarnes . WinBox G. Quadran The How the Romans divi ded their ounce,

The talent confident

ships 600 to

Weight arifeth from

The talent the greatest weight among & the Hepremes.

> Ob, E. Bo the world

The palent what.

(nones sinker) b

The talent confifted

What they weighed with the they weighed

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Object.

The weight of the crowne of Milcom.

How Da Gid could beare the crowne of Milcom.

The Talenchy the Hebrowes is called Gigar. It was the greateflowinght amongst them, confiding of three thousand shokels, as may be gathered out of Exed. 38. 24.25.26.27 thereigis fayd that 603550 men did pay every one of them balfe ofh: hell, the fumme came to 100 talents and 1775 fhekels. The 600000 thoufand men came to 100 talents, and the 3550 men came to 1775 thekels, two men paying one thekell, therefore there is a double proportion betwixt the number of menand she fackels. Now if 600000 men pay 100 talents, then fixoshouland men pay one talent every one paying halfe a shekell, therafore a talent containeth 3000 shekels By the talent gold, filver, braffe and yron were weighed Exed: 28.29.1 Chron. 29. 7. In the Scriptures there were not two forts of salents, for the Lord difcharged divers weights, Lev. 19. So may it be fayd of the Mina, fockell, Ephadiath; the talent was of a great weight because one man could not carry two of them, a Kine. 5.23.

But it may seeme that there were two sorts of talents, for it is said a King. 12.30. and David tooks their kings crowne from off his head (the weight thereof was a talent of gold, with the pretions stones) and it was set on Davids head. Who can be are upon his head a crowne of 125 pound weight, which a man will scarcely lift off the ground, mach lesse carie it upon his head, how could the King of Ammon carry it on his head, and David after him?

1 Chro. 20-2. David soke the crowne of Milchom from off his bead, for this was an idol among them, 1 King. 11.7. which was a great brasen statue, having upon the head of iracrowne which weighed at alent of gold; but how could this be put upon Davids head? That place of the Chrometes answereth to this, when it faith, that David see it is upon his bead, first he brake this crowne, purged it

by the fire, and changed it into another forme, neither did he putall the weight of the talent into it, but that which was competent.

Mina was the hundrethrpant of the talent, and con-

tained fixtie fhekels.

But it may feeme that Mine was a talent, Luka 9113. but Matth. 25.15. he gave fo many talents to bis fervants, and both the Evangelifts speake of one matter,

By talent there is not meant properly a talent, but a great fundame, and by the scope of the parable energy this much is intended, that these who had received greatest gifts made greatest gaine, and those who had received lesser gifts made losser gaine, at the parable were understood according to the letter, a man could not bind his talent in his napkin, being such a great summe.

The Minemade memion of Exek 45,12. is fixty febels the mine amongst the nations, some were fixty drachmas, others eighty, others an hundreth, that is, fife teene flekets:burche Lord faith, twenty flekels, five and swenty fickets Afterne fickels finitbe your Maneb-All thefe divers forts of thekels the Lord forbiddeth, and for them all he will have them to keepeaminoof fixty the kels. Shekel in the original linguifiethto weigh, Job. 6.2for arthe first the money was not numbred but weigh ed : this the Greekes called surmand it weighed foure Atticke drachmas: the Perfiance and Mucedonians wied the fame fort of money, therefore they are called Philippisi Alexandrini or Darici 1 Sam, 9.8. Bebold now in my band is the fourth part of a fickle of filver; the Seventy translate it the fourth part of a carry. So 2 King. 7. 1. The mirror a meafare of meale fall be for a flottel, or a more. So Matth. 17.24. take out of the fift wouth a day, and give it for mee and thee, that is, a flickell,

There were two forts of flekels ponderalis & numera

The desired that of I

Objett.

Mine and the calcut-

What the mina is which is made mention in

ole all and wises and the light of the light

שׁקֶּר The money was not aumbred bus weighed at first,

Two forts of fakels.

18000

The thekell ftamped and numbred.

When filver is fet downe alone then thekell is to bounderftood.

בקע שקר

Why every one in Ifrael payed the halfe fickell.

fon saw young sal ?

harfalaw the assets on

lis. The shekelt was weighed at the first, 10fb.7. 20. the wedge of gold was fifty shekels, that is, it was of weight fifty shekels.

The shetell was also stamped and numbred, it was stamped first with the print of a lambe, and this was called teshita; and after when the tabernacle was crecked it had Aarons rod upon the one side, and the pot with Manna upon the other side.

When filver is alone wee must understand shekels, as Mas. 26 15. be was fold for thirty peeces of silver, that is, for thirty shekels. So Hos. 3.2. I bought for her sistene peeces of silver, that is, for sistene shekels of silver. And sometimes the number and the matter are set downe, but not the shekell, as Gen. 20.16. Behold I have given thy brother a thousand peeces of silver, that is, shekels of silver.

The halfe shekell was called bekameh flekel from [bakangh ] findere, because it cut the halfe shekel in two. Every one in Ifrael payed this halfe shekell to the Lord both rich and poore equally when they went up to lerusalem, because all equally did hold their life of God. Secondly, because all were redeemed alike by Christ. Thirdly, because the Lord accepteth of us, halfe payment for the whole; and although our fervice be very defective, yet he giveth us the whole shekell. Matth. 20, he gave to them who came at the fixt houre and at the ninth houre both a pennyalike. This halfe shekell was the tribute which the Pharifes Sought of Christ Matth. 17.23. although Christ was free from tribute because he was the Kings sonne, yet to avoid scandall he commanded Peter goe to the fea and cast in his angle and he should pull out a fish with a fater in his mouth, that is, a shekell, which was to be payed for them every one halfe a fhekell; this halfe fhekell was called sispayua or denarias, and it had the superscription of Cafar upon it, Matth. 17. There

indefit to strol ow !

There is mention made of the third part of the shekell, Nebe. 10. 38. which is three drachmas: we charged our selves with the third part of a shekell.

The fourth part of a shekell was called zuzim, and by the Greeks δραχμας and Nebe. 7.7 1. darkemonim, a Chalde name from which the Greekes borrow their δραχμα:

Luk. 15.9. I bave found my drachma.

A shekell had twenty Gerahs in it, as Tolgas paxua was twenty oboli, and every spaxua was five oboli: Ini Boxo. was that maula which they put in the mouth of the dead, that they might have hastic passage over Lethe by Acheron.

Obolus was divided in fixe areola or xdxxxs: this fourth was called quadrans, and it was divided in feven minuta or xiala, which was the least of all their stamped money. This was the widdowes offering.

Mark. 12.4. Luk. 21. 1. she cast in two
mites, which is a quadrant
or the fourth part of
areola or the English farthing.

The third part of the flakell was three drachmas,

111

ררכמנים

7

How Obolus wasdivided.

FINIS.

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A

A Delineation of this whole Booke. T is a Polition in the Metaphy fickes, that Omne bonume eft ful communicationm; Good-I neffe cannot be contained within it felfe, but it manifefts it felfe to others. So the Moralists lay, Amor non est unius; Love must alwayes be betwirt two, or moe. So, the love and goodne fe of God, are manifefted to the world divers wayes: but the first light that we get in them, is in Creation, whereby God gave all things through them a being and fubilance, which no creature on earth can understand, except man; because he bearech the Image of God (or at least, some sparkles thereof) ingrafted in his heart. That we may conceive what this Image is, we must branch it out according as it hath the situation in the foule and body of Man: These are lively described to us in this Booke, which is divided into two parts. In the first is contained generall of all creatures, chap. 1. Head. Eyes. Eares. 3.5 Mouth. Tongue. members, which are cither Womans dugge. Hands. Chap. Heart. internall, as the Liver. I ungs. body, wher-Ribbes. t in generall, in ? dered of >Intrailes. Icjumum intestinum. Kidneyes. Five fenses. Immortalitie, chap. 4. Perfection, chap. 5. The Creation in Immortalitie, chap. 7. particular, Soide, ch.6. wherein is of man, ch. Conjunction of foule confidered of the 2. where is and body, chap 8. confidered, 2. end wherefore he was created, 9. the Crea-Cnaturall, 12. 3.image of God,c. 10.which was either dams knowledge tion of Vnderstanding chap, 11. which inbred, and that . man, acquired, 13. was either Of God, 14. inward in his reveiled, and that Of his creatures, Conformity. wherein we must Liberty. Chap. 16. Power. fee the second part. Chap. 1. outward: fee the fecond part. 4. two adjuncts of this Image.

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#### The Analysis. The second part containes concupisci- 3 division which is in the part containes S which two, generall, all the pafchap. 1. wherein is either fions may irascible, which conbe reduced. confidered defire. taines their The affethe morall vertues, 3. ctions or remedies by the Stoickes, 4. passions, either by are confiby Christ, 5. dered cicherin Love, 6. Hatred, 7. Defire, Abomination, particular Ioy, 9. which are Sadneffe, 10. eleven. Hope, Boldneffe, } 11. Despaire, 12. Feare, 13. Anger,14. 1 Wherefore God placed his image in man, 15. The outward image of God in Adam, was in his superioritie 2 Whether this image was naturall or supernaturall, 17. over the crearures, 16.whereupon doe arise 3 What societie he had with the Angels, 18. three questions, In his contemplative and active life, 19. The Adjuncts of this image, were the two royall prerogatives which Adam had in in-2 In his conjunct life or marriage, 20. nocencie.

